

The Historical Trail

1998



Robert Reynolds Jones, Sr.
"The Boy Preacher"
(1883-1968)

Yearbook of
Conference Historical Society
and
Commission on Archives and History
Greater New Jersey Conference
The United Methodist Church

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Greater New Jersey Conference
The United Methodist Church
Rev. Charles A. Green, *Editor*

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The Historical Trail 1998.

Yearbook of
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Greater New Jersey Conference, The United Methodist Church

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Articles for *The Historical Trail* should be typewritten, double-spaced; articles submitted will not be returned unless accompanied by a postpaid addressed envelope. Electronic submissions on disk will be accepted, provided that they are accompanied by a printout on paper (hard copy). Address all correspondence to Rev. Charles A. Green, Editor, *The Historical Trail*, Box 6095, Philadelphia, Pennsylvania 19114-0695.

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Introduction

The Reverend F. Elwood Perkins requested, several years ago, that we reprint his article on the hymn-writers of South Jersey from *The Historical Trail* 1974. One of the paragraphs in that article had been misplaced, and that part of the article did not make sense as it first appeared. We were eager to grant this request of our long-time friend, but we determined to add to the article a few minor improvements, such as the full name of each person mentioned in the article and the years of birth and death, wherever such information could be supplied. The original article included eight illustrations. We attempted to improve the quality of those illustrations and to add to their number. We have replaced four of the eight illustrations with new or different pictures of the same people, and we have improved the quality of the other four. In addition, we have included 26 more pictures that were not in the article when it appeared in 1974. We are sure that the Reverend Mr. Perkins would have been very pleased with these additions to his work.

The biographical information for the Reverend Mr. Perkins has been abridged from the memorial written by Paul E. and Eula (Williamson) Perkins in the 2001 *Conference Journal*.

At the same time that the Rev. Mr. Perkins requested that we reprint his 1974 article, he also suggested that we include, in the same issue, the article by Miriam L. G. Coffee, also dealing with hymn writers of South Jersey. We have attempted to make similar improvements to that article, including a few illustrations.

It is impossible to name all who have contributed to the production of *The Historical Trail* 1998, but our gratitude is shown in the quality of the publication. We are grateful, of course, to the writers of the articles, and to those who have supplied materials such as photographs. Most of these are acknowledged in the articles where their assistance was provided. In addition, we are glad to acknowledge that we have received research assistance, materials, or technical help from the Rev. Dr. William B. Wilson, the Rev. Richard W. Esher, and Pastor Derrick L. Doherty. Mr. John W. Smiley, of Merchantville, provided much helpful technical expertise, and his "PC Net service" could be of immense value to churches wishing to computerize their historical records and membership lists or to produce a published history or other information.

The late Rev. Dr. Bob Jones, Jr., of Bob Jones University, was most helpful in providing information about the writing of the Bob Jones University hymn and about the art of Benjamin West, several of whose paintings are in the Bob Jones University Museum and Gallery. He also readily supplied information and photographs for this issue of *The Historical Trail*. Mr. Jonathan Pait, in the Community Relations Office of Bob Jones University, was helpful from the first time we spoke with him, and he diligently pursued our requests for information.

Pictures of Southern University, Greensboro, Alabama, were provided by Mr. Guy Hubbs, Archivist, Birmingham-Southern College Library, Birmingham, Alabama; Mr. Hubbs also provided some historical information about Southern University. For pictures of Centenary Female College, Cleveland, Tennessee, we are grateful to Barbara Fagen, C.G.R.S., Manager of the History Branch and Archives, and Mr. Andrew L. Hunt, Director, Cleveland Public Library.

Mr. Robert L. George, C.P.A., former president of the Holston Conference Commission on Archives and History, graciously supplied much information that would have escaped the editor in the preparation of the article on "The Boy Preacher." We were delighted to learn that Mr. George was already familiar with *The Historical Trail*, and his contributions to the present issue have been extremely helpful. Dr. Robert J. Vejnar, II, Ph.D., professor of history at Emory and Henry College (Emory, Virginia) and Archivist of the Holston Conference of The United Methodist Church, was helpful both in providing us with information and in directing us to others for further information.

Mr. Richard B. Alonso, a Friend in every good sense of the word, has continued his interest in and support of *The Historical Trail*, and he supplied a variety of helpful suggestions and references. In this issue he makes his first appearance as an author, and we are honored to have him as one of our writers. He supplied the poem "Building the Bridge," and Holly Adams (Special Collections Library, University of Tennessee, Knoxville) supplied a picture of the poet.

Additional information for this issue of *The Historical Trail* was supplied by Bette Johnson Sohm, depository contact and research request coordinator, New York Conference; Kim Creighton, Archivist of the California-Pacific Conference, who also did some research for us; Mary Ann Pickard, depository contact and research request coordinator, and Angela Childress, Research Assistant, Alabama-West Florida Conference, who did research for us; and Wilshire United Methodist Church, Los Angeles, California.

The Reverend Robert B. Steelman, our Conference Historian, continues his series on the old circuits in South Jersey.

There are more people to be thanked than are listed here.

Members and officers of the Conference Historical Society and the Commission on Archives and History have been helpful and supportive in the planning and preparation of *The Historical Trail*.

The late Mrs. Dorothy A. Green, for reading and re-reading some of the material in this issue, and for many helpful suggestions.

InfoServe, the toll-free United Methodist information service.

Staff members at the following annual conference offices: Alabama-West Florida, Greater Holston, New York, California-Pacific.

Much valuable assistance was provided by staff, librarians, and researchers associated with the following libraries:

Drew University, Madison, New Jersey
 Princeton Theological Seminary, Princeton, New Jersey
 United Methodist Archives and History Center at Drew University, Madison, New Jersey, especially the following people, their assistants, and their staff: Rev. Dr. Charles Yrigoyen, Jr.; Rev. Dr. Dale Patterson; and Mrs. Jocelyne Rubinetti, Methodist Library Associate at the Methodist Center, and her staff, for cheerful and helpful service
 Westminster Theological Seminary, Jenkintown, Pennsylvania

Many others who have assisted in the preparation and production of this year's issue of *The Historical Trail* are mentioned on the pages where their special helpfulness is seen most readily, and their names are scattered throughout this issue; we invite our readers to pay close attention to the names included in introductions, footnotes, and picture captions. Some of the others, whose names are not mentioned elsewhere, are acknowledged here. Still others have assisted anonymously in many ways.

During the last several years we have unearthed a number of interesting items related to Methodist history. The limitations of space have prevented us from including them all in this year's issue. We hope to include these items in a future issue of *The Historical Trail*, perhaps some of them next year:

Correction of Errors in Published Asbury Journal.

The Burial-Place of Thomas Haskins: Putting the Matter to Rest.

Sketch of Rev. Daniel Asbury: With Reminiscences from His Children

Account of Rev. Henry Asbury's Remarkable Premonition of Death.

"Scenes in the Church Commission During the Last Day of Its Session,"
 by Wilbur Wright.

Herbert Asbury: Methodist, Journalist, Historian, etc.

Two letters by the sons of Charles Wesley; to the best of our knowledge, these letters have never been published before.

One or two articles relating to Colonel John Milton Chivington and the Sand Creek Massacre.

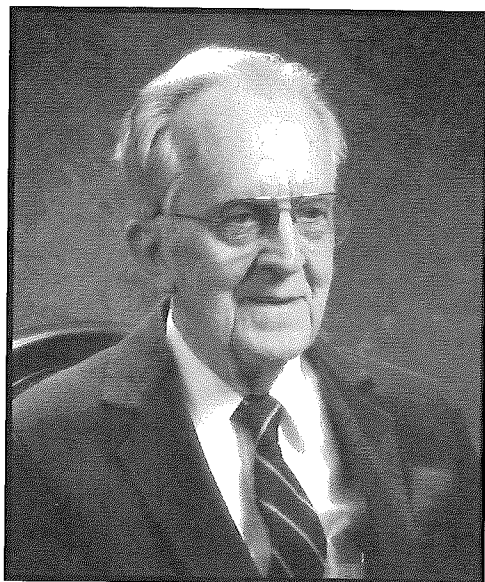
More information from early circuit books.

This issue of *The Historical Trail* goes to press a few years after the date it was scheduled for publication. Our readers have, for the most part, been patiently waiting its appearance. We hope that they are pleased with the subjects, the breadth of topics, and the added thickness of this issue. The Editor regrets that illness and death in the family, coupled with a number of other factors, have delayed the preparation and publication of this issue so long. A Friend recently brought to our attention an announcement in the newsletter of another historical society: "The 1995 issue of our historical publication is expected to be published in 2002." We thank that historical society for making us feel not quite so tardy in meeting *our* schedule.

The Historical Trail 1998 is (or should have been) a publication of the Southern New Jersey Conference of The United Methodist Church. With the merger of the Southern and Northern Conferences in the year 2000, this issue becomes the first appearance of *The Historical Trail* as a publication of the merged Historical Society of the Greater New Jersey Conference of The United Methodist Church. The new, larger Conference, with a merged and enlarged Historical Society, faces challenges and opportunities not present to the two former groups. We pray that we may maintain our rich heritage and respond to the needs of the present age.

Rev. Charles A. Green
 Editor





Rev. Franklin Elwood Perkins, Jr.

The Reverend F. Elwood Perkins was born in Delanco, New Jersey, to Frank and Dora (Anderson) Perkins, on October 25, 1905. He was brought up in the faith at Dobbins Memorial Methodist Episcopal Church, which helped develop his calling.

Elwood was one of four children: George Wesley, Franklin Elwood Jr., Alice Dorothy (who died as a young child), and Ruth Ann. G. Wesley, Professor at the Philadelphia College of Pharmacy, married Agnes Bohnberger, the organist for 62 years at Dobbins Memorial Church. Ruth married Dr. Howard Shipps, Professor of Church History at Asbury Theological Seminary and member of the Southern New Jersey Conference. Both siblings are deceased. Elwood married Ruth Marie Shipps, daughter of George and Mary (Rosenberger) Shipps, on May 9, 1929, at the Dobbins Memorial Church. They had two children, Dora Belle and Paul Elwood; 9 grandchildren; and 15 great-grandchildren.

Elwood was always a studious person. He was graduated Salutatorian from Palmyra High School in 1922; attended Asbury College, Wilmore, Kentucky; was an honors graduate of the University of Pennsylvania in 1928; received degrees from Princeton Theological Seminary and Temple University; and did studies at the Princeton University Graduate School. He taught Methodist courses at Princeton Theological Seminary.

The Reverend Mr. Perkins was District Superintendent from 1956 to 1962, and served in churches from 1929 to 1971. He served in the Haddonfield United Methodist Church after his retirement until 1989, a ministry of more than sixty years. He was considered an unofficial historian of Southern New Jersey Methodism, serving on and chairing historical events in the Conference. He conducted tours to the Holy Land, Greece, Italy, Germany, and England, and he was a delegate to the General Conference and the World Methodist Conference. He organized the Perkins Family Association of Burlington County.

The Reverend Mr. Perkins died at the age of 95 on December 7, 2000, and is buried in Beverly. He was a Life Member of the Greater New Jersey Conference Historical Society.

They Love to Sing!

South Jersey's Heritage in Hymns and Gospel Songs

Rev. F. Elwood Perkins, Jr.

"My, how they love to sing! I've not heard such singing in other conferences." So said a visiting bishop after listening to the brethren sing Charles Wesley's hymn:

And are we yet alive,
And see each other's face?

Our tradition of the love of song goes back to the summer quarterly meetings on the large circuits. Then followed camp meetings, conferences, conventions, rallies of all sorts, and Sunday night song services, all giving a large place to singing—gospel songs, folk songs, and the hymns of Charles Wesley (1707–1788) and Isaac Watts (1674–1748).

There's a related tradition of writing hymns and gospel songs, which we share with other denominations. Let us then, first of all, consider some hymn writers of South Jersey.

Francis Hopkinson of Bordentown

Better known as one of New Jersey's "Signers" and "Founding Fathers," distinguished in many lines of activity, Francis Hopkinson (1737–1791) of Bordentown was "America's first poet-composer."¹ His home, incidentally, still stands and has been in the Wells family² for many years.

The "Signer" gave the Dutch congregation in New York, on contract, its first English hymn book, adapting his translations of the Dutch psalm book to the familiar psalm melodies. While organist in charge of the music at Christ Church and Saint Peter's in Philadelphia, he composed musical compositions and hymns and opened the public worship to the use of other than the metrical settings of the psalms.

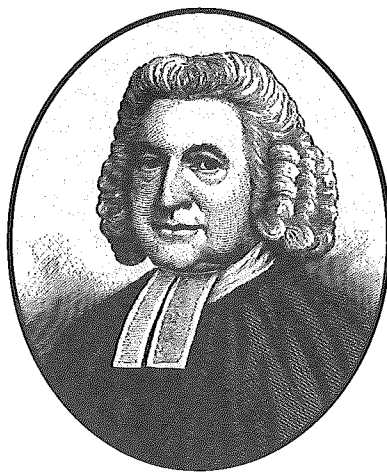
In Princeton lived the Rev. James Lyon, who in 1762 brought out the best-known collection of psalm-tunes, hymns, and anthems in the colonies, entitled *Urania*.

A few years later there came to Haddonfield a young man, the Rev. Nathaniel Evans, fresh from studying at Oxford and receiving holy orders that he might be a missionary to South Jersey under the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.). After two years, the rigors of travel brought on his untimely death, the 29th of October, 1767. His poems, including hymn-poems,

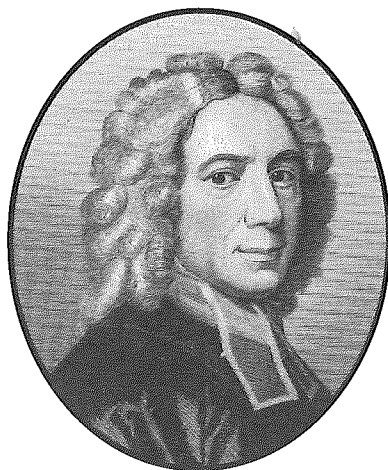
Reprinted, with additions and corrections, from F. Elwood Perkins, Jr., "They Love to Sing!" South Jersey's Heritage in Hymns and Gospel Songs," *The Historical Trail* 1974, unnumbered pages 2–21.

¹Oscar G. T. Sonneck, *Francis Hopkinson and James Lyon*, Washington, D.C., 1905.

²The home at Farnsworth and Park Avenues was spared from firing by Admiral Howe's marauders of the Delaware River because of the patriot's scientific apparatus and library. It is a National Historic Site.



Rev. Charles Wesley, A.M.
(1707-1788)
Smith and Mahood, *The Young People's
History of Methodism*, facing p. 48



Rev. Dr. Isaac Watts, D.D.
(1674-1748)
Long, *Illustrated History of Hymns
and Their Authors*, p. 401

were published in a memorial volume by Rev. William Smith (1727-1803), the provost of his alma mater the University of Pennsylvania.³

Another interesting fact is that the first hymn book of the Universalist Church came off the printing press of the famous colonial printer of Burlington, Isaac Collins (1796-1817). When John Murray, the founder and preacher of the Universalists, needed a hymn book at "Potter's Chapel" known now as the Methodist "Good Luck Chapel," he had a reprint made of James Rely's *Christian Hymns, Poems, and Spiritual Songs* in 1776. Another bicentennial!

Bishop George Washington Doane of Burlington

After a notable ministry in Boston, George Washington Doane was elected Bishop of New Jersey in 1832 at thirty-three years of age. Eight years before, he had published a little book of hymns, *Songs by the Way*, in which is found the hymn, "Thou Art the Way: To Thee Alone." We have had this hymn in our Methodist hymnals since 1849.⁴ It is one of the earliest congregational hymns, based on the New Testament, which had come largely to replace psalmody. With this hymn we find the lovely evening hymn "Softly Now the Light of Day." The girls of Saint Mary's Hall, which he founded, desired the bishop to write a hymn for a flag-raising at the school on the banks of the Delaware. In 1848, at his historic house "Riverside," now gone, he wrote the missionary hymn:

³Edward Evans, a shoemaker of Philadelphia, was Nathaniel's father. Converted under Whitefield's preaching, he was a lay preacher and a trustee of Saint George's Church.

⁴This hymn was not included in *The United Methodist Hymnal* (1989).—Ed.

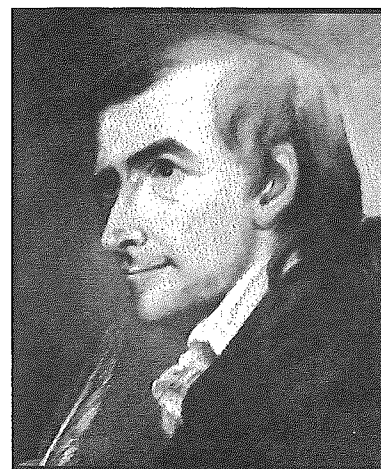
Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun, that lights its shining folds,
The cross, on which the Saviour died.

Bishop George Washington Doane (1799-1859) was born in Trenton. His son Bishop William Crosswell Doane (1832-1913) was born in Boston; but in the year of his birth, he came to live and to be brought up in Burlington. His hymn "Ancient of Days," written while he was Bishop of Albany and for the bicentennial of the city, is found in nearly all of the standard hymnals since 1886. The son has honored the distinguished father by writing a four-volumed biography.

A friend and contemporary of the father and son Doane was a Presbyterian, turned Episcopalian, Arthur Cleveland Coxe (1818-1896), born in the North Jersey hills near Mendham. A distinguished scholar, hymnologist, and poet-rector, he was elected a bishop in 1865. Two of his hymns are in our current hymnal: "How Beauteous Were the Marks Divine," and "O Where Are Kings and Empires Now." Others are in the 1878 *Hymnal*.

As a boy I remember that in church on Sundays of national significance or on Thanksgiving Day, a hymn often used was "Great God of Nations, Now to Thee." Lines memorable to me are:

Here Freedom spreads her banner wide
And casts her soft and hallowed ray;
Here thou our fathers' steps didst guide
In safety through their dangerous way.



Francis Hopkinson
(1737-1791)
Dictionary of American Portraits, 1967, p. 310



Bishop George Washington Doane
(1799-1859)
Bodine, *Some Hymns and Hymn Writers*, facing p. 173



Bishop William Crosswell Doane
(1832-1913)

Son of Bishop George Washington Doane
Robinson, *Annotations Upon Popular Hymns*, p. 562

The author, brought up in the Presbyterian manse at Cranbury, was Alfred Alexander Woodhull (1810-1836). He had graduated from Princeton and received his Doctor of Medicine degree from "Old Penn," when a few weeks later he was suddenly taken by death at his father's home.

James Waddell Alexander of Princeton

That great thirteenth-century chorale, which Rev. Paul Gerhardt (1607-1676) translated in his "O Haupt voll Blut und Wunden," owes its English translation to one of Princeton's "greats" James Waddell Alexander (1804-1859). Following seminary, he held the First Presbyterian pastorate at Trenton and over the years became New Jersey's leading hymnologist of the nineteenth century.

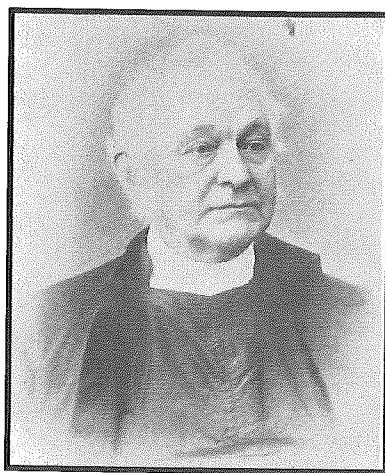
Methodist Hymnody and the Early Gospel Hymns

In his *Journal* John Wesley (1703-1791) reveals one of the reasons he got into legal trouble in Georgia. He changed "the version of Psalms publicly authorized to be sung in church" and "introduced hymns not inspected or authorized."⁵ His "Charlestown Collection" of 1737,⁶ compiling some of Watts, Wesley family hymns, and Gerhardt's translations, was "the first real Anglican Hymnal."⁷

⁵John Wesley, *Journal*, Vol. 1, p. 385; Savannah, Georgia; Monday, August 22, 1737.

⁶*A Collection of Psalms and Hymns* (Charles-Town [South Carolina]: Printed by Lewis Timothy, 1737), compiled by John Wesley.—Ed.

⁷Winfred Douglas, *Church Music in History and Practice* (New York: Charles Scribner's Sons, 1937), p. 235. You may see a copy of the rare 1737 *Charlestown Collection* in the New York Public Library or a facsimile in the historic Subscription Library at Charleston, South Carolina.



Bishop Arthur Cleveland Coxe
(1818-1896)

Bodine, *Some Hymns and Hymn Writers*, facing p. 152

One of the things sent over by Wesley at the hand of Dr. Thomas Coke (1747-1814) in 1784 was a collection of hymns for *The Sunday Service*.⁸ "The Father of Methodism" didn't realize that on the American frontier his selection of hymns, as well as gowns and bands and other refinements for the preachers, would have a hard time. Worship was of a simple non-liturgical style; folk songs were popular. The bishops in 1849 appealed to Methodists, "... by your regard for our Church, and for the authority of the General Conference, to purchase only such Methodist Hymn Books as are published by our Agents, and have the names of your Bishops."⁹ Some years before that, in 1837, the Methodist Protestants, who had organized in 1830, had compiled a *Hymn Book*,¹⁰ and they also made such an appeal.

Through these years were published and widely used the so-called "Social Hymn Books" which mediated between the "standard" hymn books and the camp meeting folk songs.

Then came Dwight Lyman Moody (1837-1899). He compiled a song book for the great "Y" meetings with which he was early associated. At the same time Sunday School song books came out in great numbers. Songs by William

⁸*The Sunday Service of the Methodists in North America*; With other Occasional Services (London: Printed in the Year 1784), compiled by John Wesley. Bound with *The Sunday Service* was *A Collection of Psalms and Hymns for the Lord's Day*, Published by John Wesley and Charles Wesley (London: Printed in the Year 1784).—Ed.

⁹*Hymns for the Use of the Methodist Episcopal Church*, Revised Edition, 1849, pp. 4-5.

¹⁰The compiler was the Rev. Thomas Hewlings Stockton, D.D. (1808-1868), born in Mount Holly of the Burlington County Stocktons, son of William Smith Stockton (1785-1860), an early writer, editor, and important leader of "the Reformers."



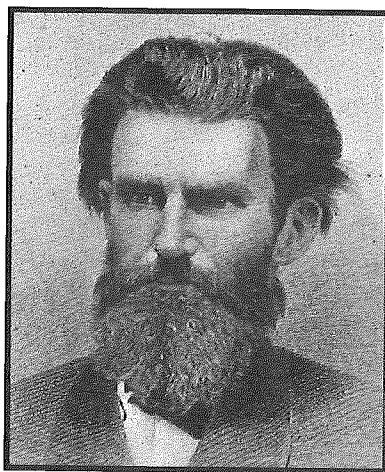
Rev. Paul Gerhardt
(1607-1676)

Bodine, *Some Hymns and Hymn Writers*, facing p. 312



Rev. James Waddell Alexander, D.D.
(1804-1859)

Robinson, *Annotations Upon Popular Hymns*, p. 185



William Batchelder Bradbury
(1816–1868)
Brown and Butterworth,
The Story of the Hymns and Tunes, facing p. 366



Robert S. Lowry
(1826–1899)
Sankey, *My Life and the Story of the Gospel Hymns*, p. 229

Batchelder Bradbury (1816–1868) of Montclair and Robert S. Lowry (1826–1899), a Plainfield pastor, and others became popular. Ira David Sankey (1840–1908) called them “Gospel Hymns.” When the Methodists came out with their 1878 *Hymnal* of 1,117 hymns, lo, there were a few of these new songs, such as “Sweet Hour of Prayer” and “I Love to Tell the Story,” among them.

The Methodist hymnals of 1878 and 1905 set a high standard from every point of view. From those editions the older generation of today learned to love the great hymns of the Church and such “gospel hymns” that are within their pages, such as “I Need Thee Every Hour,” “Lord, I Hear of Showers of Blessing,” and “He Leadeth Me.”

Richard Watson Gilder of Bordentown

I was recently in the Gilder home at Bordentown. The humble character of this historic spot, with its memorabilia of the wonderful family of a Methodist preacher, made me feel very grateful. Richard Watson Gilder (1844–1909) was born in Bordentown. His father was headmaster of the Bellevue Seminary and a member of the Philadelphia Conference. From this family also came William, a geographer-explorer; John, a composer; and Joseph and Jeannette, editors of *The Critic*. Richard was one of the few great leaders of America’s literary life, and for some years edited *The Century* magazine. You will find his lovely hymn “To Thee, Eternal Soul, Be Praise” in our 1905 *Hymnal* (Number 14).

Joyce Kilmer of New Brunswick

The birthplace and boyhood home of Alfred Joyce Kilmer (1886–1918) is a neighbor to the old Methodist parsonage in New Brunswick. Before his life was tragically cut off,¹¹ he wrote a hymn to be used for the memorial services of his fallen comrades. The hymn “The Bugle Echoes Shrill and Sweet” is found in *The Army and Navy Hymnal* (1921) along with other hymns and gospel songs of South Jersey authors.

Have you ever listened to Joyce Kilmer’s well known poem “Trees” sung in an out-of-doors worship service?¹² You would probably never forget it.

In his “Prayer of a Soldier in France” Kilmer wrote:

God set upon my lips a song
And put a lantern in my hand.

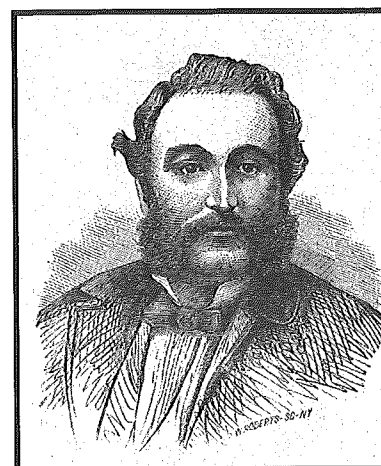
On the battlefield the lantern was put out, but not the light! His songs live on.

Henry Van Dyke of Princeton

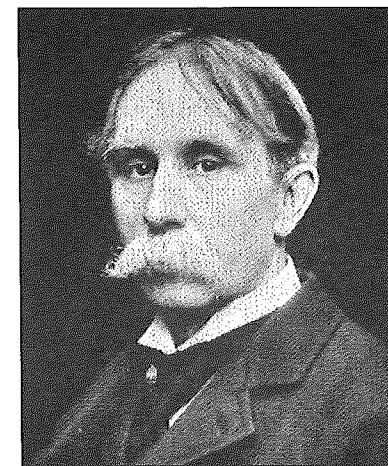
We often sing the hymn “Joyful, Joyful, We Adore Thee” without realizing that a neighbor wrote it. It is the only hymn of the Princeton poet-preacher and teacher-scholar Rev. Dr. Henry Jackson Van Dyke, Jr. (1852–1933), to be found in our 1966 *Hymnal*.

¹¹Sergeant Alfred Joyce Kilmer of the 165th Infantry, A.E.F., was killed in action July 30, 1918, near the Ourcq River, while observing the German positions for the Intelligence Division.

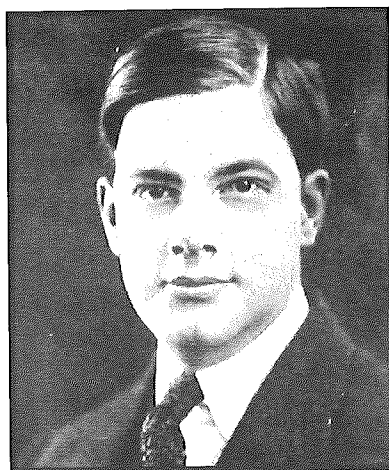
¹²See Matton-Bragdon, *Services for the Open* (New York: Century Co.).



Ira David Sankey
(1840–1908)
Long, *Illustrated History of Hymns
and Their Authors*, p. SS77

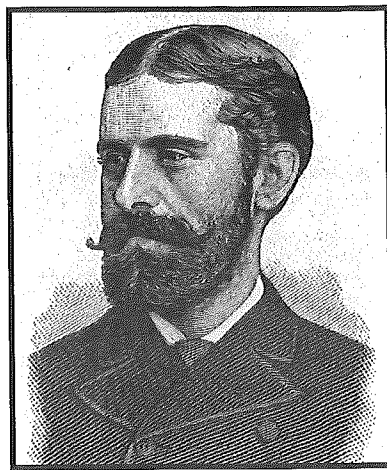


Richard Watson Gilder
(1844–1909)
Dictionary of American Portraits, 1967, p. 239



Alfred Joyce Kilmer
(1886-1918)

Harold B. Lee Library, Brigham Young University



Rev. Dr. Henry Jackson Van Dyke, Jr., D.D.
(1852-1933)

Nevin, *Encyclopedia of the Presbyterian Church*, p. 972

In a little book entitled *Thy Sea Is Great—Our Boats Are Small*, Dr. Van Dyke, who loved the Jersey shore, pinelands, and streams, published quite a few hymns. I like the one with the title “No Form of Human Framing” found also in our 1935 *Hymnal*. Here you feel the growing new spirit of the early twentieth century, a strong feeling for human brotherhood. I recall the lines:

... where men do Thy service,
Though knowing not Thy sign,
Our hand is with them in good work,
For they are also Thine.

Few think of this gentle man of Princeton as an advocate of a better life for the laboring man. Study his work, his sermons, his hymns. As early as 1909 when many industrial communities in our nation were structured on the basis of economic serfdom, he wrote the hymn “Jesus, Thou Divine Companion.” Not a rousing hymn, it does breathe Christ’s empathy for the disinherited. I knew Dr. Van Dyke when at Princeton and sensed his deep feeling and his dynamic spirit. We must associate this hymn of 1909 with a great hymn, “Where Cross the Crowded Ways of Life,” written in 1903 by Dr. Frank Mason North (1850-1935) of Madison and New York. Both are pioneering lyrics of the social message of the New Testament.

Dr. North takes his place with Methodism’s remarkable leaders in missionary and ecumenical matters. One feels the new spirit of the day in some other hymns he wrote in addition to “The City Hymn” already referred to, such as “The World’s Astir! The Clouds of Storm” and “O Master of the Waking World.”

With Van Dyke and North we associate the Rev. William Pierson Merrill (1867-1954), who was born and lived in New Jersey for many years. His hymn “Rise Up, O Men of God,” written for the Presbyterian Brotherhood Movement, remains a strong call for lay witness.

The Offset in Hymnody—The Gospel Song

The great popularity of gospel songs that developed in the 1870s with the Moody-Sankey meetings and has continued to our time, has sometimes been attributed to the nineteenth and twentieth century evangelistic campaigns and the tremendous sales of gospel song books. We have heard the expressions: “The Sankey Era,” “The Billy Sunday Era,” “The Billy Graham Era,” etc. Dr. Louis Fitzgerald Benson (1855-1930) has truly said, “. . . their part [speaking of Moody and Sankey] was to bring an older movement to the culmination of a great, popular success rather than to inaugurate a movement that was novel.”¹³

Moody and Sankey took the best of the gospel songs that were prevalent at the beginning of their work and added those they found useful in England. A series of *Gospel Hymns*—six books in all—was published by Ira D. Sankey through the early 1870s until the 1890s. The whole Philadelphia-Wilmington area, including South Jersey, had a large part in the gospel song movement. Newcastle was Mr. Sankey’s home. At the Moody meetings in Philadelphia,¹⁴

¹³*The English Hymn* (New York: G. H. Doran Co., 1915), p. 482.

¹⁴Held in the Pennsylvania Railroad (P.R.R.) Freight Depot taken over by John Wanamaker where, at Thirteenth and Market Streets, he built a great store.



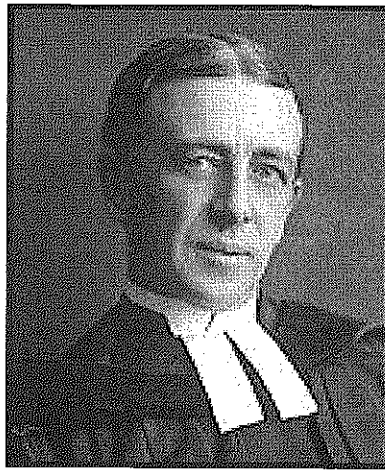
Frank Mason North
(1850-1935)

Ninde, *The Story of American Hymns*, facing p. 379



Rev. William Pierson Merrill
(1867-1954)

The Cyber Hymnal



Louis Fitzgerald Benson
(1855–1930)
The Cyber Hymnal



Walter D. Eddowes
History of Ocean Grove
(Diamond Jubilee, 1869–1944), p. 73

Sankey led the great throngs and the 1,000-voice choir in the “gospel hymns,” as he called them.¹⁵ Billy Sunday’s (William Ashley Sunday, 1862–1935) Philadelphia campaign in 1915 gave the song service an important part of each night’s meeting. The melodies became so familiar that the man on the street whistled them. People love to sing. Even today thousands in some stadium taken over by Billy Graham (William Franklin Graham, b. 1918) love to sing the hymn “How Great Thou Art.”

South Jersey and Gospel Songs

Grant Colfax Tullar, song writer and publisher, once said that of all the geographical areas, none rivaled South Jersey in the gift of gospel song and gospel song tunes.¹⁶ Some years ago, at Ocean Grove the late Walter D. Eddowes held a “Composers Day” in the Young People’s Temple. Many composers accepted the invitation to be present. It was apparent that most of those present in some way belonged to South Jersey.

The Rev. John Hart Stockton

The first of our conference men to be noted is one to whom Ira D. Sankey wrote a letter in which he said, “I thank my Heavenly Father for enabling you to write so much sweet music and words; I hope you may be long spared to bless the

¹⁵A “gospel song” is usually considered to be a testimonial or an exhortation addressed to man, while a “hymn” is thought of as a prayer or voice of praise addressed to God.

¹⁶Dr. G. Nelson Moore told me that his friend said that to him.

world with your ‘precious songs’ which have been blessed to tens of thousands in lands beyond the seas.”¹⁷

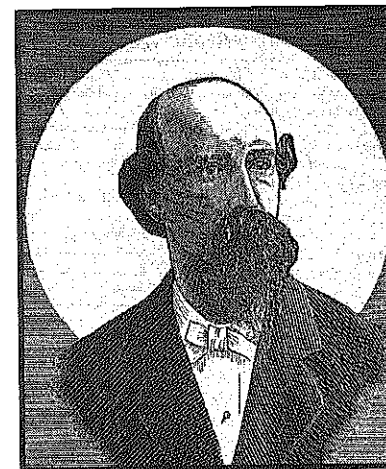
Among Mr. Sankey’s stories he tells that when he and Moody were sailing to England for their 1873 campaign, he was looking over his files one day and noted a song by Mr. Stockton which began, “Come every soul by sin oppressed,” with a simple refrain, “Come to Jesus.” He used it in England. Soon it was in nearly all the gospel song books, and today it is in our hymnals of 1966, 1935, and 1905. One night in a great meeting in a theatre in Pall Mall, London, Mr. Sankey tried out a change in the refrain by asking the audience to sing, “I Will Trust Him.” It helped many that night to find the Saviour.¹⁸

Remember Stockton’s chorus “Take Me As I Am” or the gospel song “Down At the Cross” or “The Great Physician”—with its refrain “Sweetest Note in Seraph Song”?

The Rev. John Hart Stockton (1813–1877) was brought up in New Hope, Pennsylvania. His parents were members of the Lambertville Presbyterian parish. At nineteen he was converted at a Paulsboro camp meeting. On his fortieth birthday, he joined the New Jersey Conference and served several churches. Because of ill health he took a supernumerary relationship and spent his remaining years in writing religious songs and tunes, publishing, for example, *Salvation Melodies* in

¹⁷The reference to “Precious Songs” is doubtless to a book of gospel songs Mr. Stockton had written and published under that title in 1875.

¹⁸Ira David Sankey, *My Life and the Story of the Gospel Hymns* (Philadelphia: The Sunday School Times Company, 1906), p. 163.



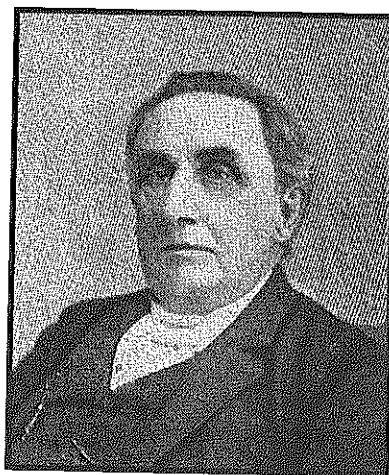
Edgar Page Stites
(1836–1920)

Long, Illustrated History of Hymns and Their Authors, p. SS83



John Robson Sweney
(1837–1899)

Beattie, *The Romance of Sacred Song*, facing p. 148



Rev. Dr. Ellwood Haines Stokes
(1815-1897)

Daniels, *The Story of Ocean Grove*, p. 15



Rev. Henry Jeffreys Zelle, D.D.
(1859-1942)

Centennial History of Camden Methodism, 1910

1874. In the Moody-Sankey Philadelphia meetings he helped in the "Inquiry Room." His translation came quickly one Sunday, March 28, 1877, just after attending worship in the Arch Street Church in Philadelphia. His widow lived on Penn Street in North Camden and followed him in triumph on November 15, 1897.

Edgar Page Stites of Cape May

Mr. Sankey tells another story how Mr. Moody gave him a clipping from a newspaper with a gospel song printed on it.¹⁹ Mr. Moody asked that an appropriate tune might be composed for it. Sankey replied that he would do that if Mr. Moody vouched for the doctrine taught in the stanzas! The tune was forthcoming, and the song soon went out—across the world.

Edgar Page Stites (1836-1920), the author, was a "local preacher" from Cape May, and the song referred to begins, "Simply trusting every day, trusting through a stormy way." Edgar knew all about "stormy ways" because his father was a pilot on the Delaware Bay!²⁰

Bishop Charles Cardwell McCabe (1836-1906) once read a new gospel song at a Preachers' Meeting in Philadelphia. It was called "Beulah Land." Thinking it would be popular if published, Professor John Robson Sweney (1837-1899) of the Pennsylvania Military Academy, the leader of music at Ocean Grove, wrote a melody and had it sung at camp meeting. Mr. Sankey also took it up. He sang

¹⁹Sankey, p. 241.

²⁰William McMahon, *Historic South Jersey Towns* (Atlantic City: Press Publishing Co., 1964), p. 153.

it at the funeral of Mr. Stites before his body was laid to rest among the Mayflower ancestors in the Cold Spring yard in Cape May County.

When one sees "Edgar Page" at the top of a gospel song, one knows it is really Mr. Stites. He said that for his "pen name" he used what he called "the front part of my name."

The Rev. Ellwood H. Stokes, D.D., of Ocean Grove

While on his knees in prayer, Professor Sweney was meditating on a little prayer by President Stokes of Ocean Grove. It began, "Hover o'er me, Holy Spirit," and had a refrain, "Fill me now." The praying musician tells us, "God seemed to speak the melody right into my heart." Thousands have softly sung that little prayer.

Ellwood Haines Stokes (1815-1897) came of a Quaker family in Medford. His heroic-size bronze monument faces the ocean and stands in front of his crowning work, the great Ocean Grove Auditorium. He was a giant as an author, an administrator, a scholar, and a preacher. From the same family came the local preacher, Wilson Stokes, and Governor Edward G. Stokes. Upon his death an unbroken procession of people passed by his silent form lying in state in the Auditorium. His body was then committed to its resting place in the historic Methodist graveyard in Haddonfield.

The Rev. Henry Jeffreys Zelle, D.D.

A beloved Conference brother and former Conference treasurer the Rev. Woodburn J. Sayre (1882-1954) wrote of Dr. Zelle as follows: "Henry J. Zelle walked with God on earth until the day after his eighty-third birthday, and then . . . continued his walk with God on the other shore. A man of strong and definite conviction, . . . an evangelistic preacher with a poetic soul, . . . a prolific writer, he wrote over 1,200 gospel hymns and poems, several of which are still popularly used by all faiths."²¹ In many ways, he served the Conference besides being a pastor.

Charles Edward Fuller's (1887-1968) nationwide radio program "The Old Fashioned Gospel Hour" used the song "Heavenly Sunlight" on each broadcast. The song "Bless Me, Lord, and Make Me a Blessing" is a little prayer still used, uttered or unexpressed. With a guitar in hand, a modern minstrel sings the chorus, "He Brought Me Out of the Miry Clay."

A Methodist layman of Wenonah, Dr. Henry Lake Gilmour (1836-1920) composed several musical settings for Dr. Zelle. At times he led the singing at conference or at laymen's meetings, and, for many years, at Pitman Grove. Remember the chorus he wrote, "I've Anchored My Soul in the Haven of Rest"?

²¹New Jersey Annual Conference of the Methodist Church, *Year Book and Minutes of the Fourth Session* (Official Journal, 1942), pp. 721-722.

Working also with Dr. Zelley was Dr. George H. Cook of Atlantic City. Do you remember the choruses, "I Have Joy, Joy, Joy" and "God Has Blotted Them Out"?

The Rev. Dr. Henry Jeffreys Zelley was born in Mount Holly, March 15, 1859, and passed away March 16, 1942. His grandson, Edward S. Zelley, Jr., is a well-remembered former member of this Conference.

George C. Hugg of Haddonfield

Brought up on a farm, George C. Hugg (1848-1907), son of John and Elizabeth, led a church choir in Berlin as a teen-ager and later did the same in Philadelphia churches, including Arch Street Church. He was known in many camp meetings. After he had established a publishing business, many Sunday School song books came from his presses. Among the gospel song melodies he composed is the one associated with Johnson Oatman Jr.'s song "No, Not One."

In Millville I was told a story about that melody. Years ago a man stood on a corner of North Second Street. It was Sunday night, and he was listening to the gospel song services in each of the three close-by congregations. The Presbyterians were singing, "Will There Be Any Stars In My Crown?"; the Baptists were singing, "No, Not One," and when that melody died down, the Methodists were heard singing, "O That Will Be Glory for Me."

Rev. Johnson Oatman, Jr., of Lumberton

On a modest gravestone in Lumberton we may read:

Rev. Johnson Oatman, Jr.
1856-1926

Author of

Higher Ground • No, Not One • Count Your Blessings

Born in the Lumberton countryside, he went to school in Vincenttown and later in Bordentown. His father had the general store and led the choir in the historic church known to Francis Asbury (1745-1816). After working in the store, he became a Prudential Insurance agent and studied for ordination as a deacon. His daughter Rachel (Mrs. Horace Kallen) has reported that her father, while selling insurance policies, occasionally baptized children or conducted a funeral.²²

While he was traveling in the pines by horse and buggy, verses would come to his mind. He would send them to a composer and to publisher friends, some times writing a melody himself. Remuneration was usually one dollar or perhaps five dollars per song. One time, when medical bills were so heavy in his family that they became a subject of evening prayer, a sizable check came for his song "Count Your Blessings."²³

²²Article by L. E. Griscom in *Burlington County Times*, November 23, 1970, p. 7.

²³According to J. Hall in *Gospel Song and Hymn Writers* (New York: F. H. Revell), p. 358, Gipsy Smith (Rodney "Gipsy" Smith, 1860-1947) reported from his meetings in England that "Down in South London the men sing 'Count Your Blessings,' the boys whistle it, and the women rock their babies to sleep to the tune."

Dr. Sweney introduced some of Oatman's songs at Ocean Grove; Dr. Gilmour at Pitman brought out "Holy, Holy, Is What the Angels Sing." "No, Not One" became so popular that within a year, it is said, it was found in thirty-five different song books. Since Bishop Isaac Wilson Joyce (1836-1905) had it translated into Chinese and Japanese, it became a missionary song. During the Boer War *The Christian Herald* published a story about some Christian refugees huddled in a concentration camp on the borders of India. A large picture on the page showed them at worship and singing:

There's not an hour that He is not near us,
No, not one! No, not one!
No night so dark but his love can cheer us,
No, not one! No, not one!

Space doesn't permit further stories about his songs, but four lines, written early in his career, express the spirit of this man's life:

Let others sing of rights and wrongs,
Sing anything that pleases;
But while they're singing other songs,
I'll sing a song for Jesus.

His daughter Miriam was once recognized in a Philadelphia newspaper for her gospel songs to which the blind musician Adam Geibel wedded appropriate melodies. In the interview Miriam said, "I have always thought in rhyme . . . I undoubtedly inherit the gift from my father."²⁴

²⁴*The North American*, January 4, 1903, p. 4.



George C. Hugg
(1848-1907)
The Cyber Hymnal



Johnson Oatman, Jr.
(1856-1926)
Beattie, *The Romance of Sacred Song*, facing p. 206



Grant Colfax Tullar
(1869–1950)
The Cyber Hymnal



Annie Johnson Flint
(1862–1932)
The Cyber Hymnal

Grant Colfax Tullar

At the suggestion of the Rev. G. Nelson Moore, D.D., of Vero Beach, a former member of our Conference, I read the autobiography of Grant Colfax Tullar (1869–1950).²⁵ It is a remarkable story of a boy born into the poor family of a disabled Civil War veteran. The family of nine was broken and scattered when the mother died following the birth of twins. The boy was only two years old. A cruel uncle kept him for a while and once hung the boy by his thumbs for hours. Later when he was alone in the world except for bad companions, drink and dissipation brought him to despair.

On the night of the 1888 blizzard, after drinking with his fellows, he staggered to a street car to go to the East Boston Ferry. A kind, old man kept him from falling out of the trolley. The young man heard him say, "You're *some* mother's boy; God bless you!" On the ferry he slipped the chain protecting the stern and was about to jump in midstream when the old man's voice returned, "You're *some* mother's boy. God bless you!" He tried a second and a third time, but the voice restrained him as he poised for the leap. He asked himself, "What is it?" The answer came, "God." This intervention of Divine Providence, as Tullar felt it to be, saved a wretched man to become a fine musician and a leading composer and publisher of gospel songs. He always remembered that night and how he put his arm about the chain across the ferry and cried to God that if he would help Grant Tullar to be a man, he would do his best for him.

²⁵ *Written Because . . .* (Orange, N.J.: The Tullar Studio, 1937), pp. 49–75.

A short time after this, a Christian lady befriended Tullar and took him to a camp meeting where the lad was converted. From that time, he began to sing and to play for the Lord. Ministers used him, even the famous evangelist Sam Jones (Rev. Samuel Porter Jones, 1847–1906). In 1893, he joined with a Mr. I. H. Meredith, who was active in religious music, to form a publishing company. To make a long story short, their presses in time put out a million gospel song books, the first to do so.

Although he lived in Summit, Mr. Tullar spent much time in South Jersey where he visited our churches to hold meetings and also become known in our summer camps. Driving from his summer place in Belmar to Bridgeton for an engagement, he thought of the gospel song "You Ask Me What I Think of Jesus." From Mrs. Frank O. Breck of Vineland he obtained many gospel poems and worked out melodies for the same. Dr. Moore said, "My friend Tullar made a great contribution in South Jersey."

Tullar's latter years were spent in our Ocean Grove Home where on a memorable night in May of 1950 he passed away.

Mrs. Frank O. Breck of Vineland

In Mr. Tullar's collection of gospel songs,²⁶ there are fifty, out of the one hundred thirty written by Mrs. Carrie Elizabeth Ellis Breck (Mrs. Frank O. Breck, 1855–1934), for which the editor composed the music. Most all have been used widely, some even today. Some are "He Did Not Die in Vain," "Hear Ye the Master's Call," "They Are Nailed to the Cross," "Face to Face with Christ My Saviour," "Help Somebody Today," "When Love Shines In," and "I Want My Life to Tell for Jesus." As a young man seeking a life's vocation, I was impressed with a male quartet singing the latter song.

Mrs. Breck's story is one of a mother, frail in health, who often had to rest between household tasks. With her children about her, she would sit in a rocking chair on the back porch of her Vineland home and write on a notebook the verses of gospel songs that would come to her. One daughter states that her mother was "deeply religious." "She could not carry a tune and had no natural sense of pitch, but she had a keen sense of rhythm and loved music."²⁷ She was born in Vermont in 1855 but passed away in Oregon in 1934.

Annie Johnson Flint of Vineland

Another Vineland lady, frail in health but great in soul, was Annie Johnson Flint (1862–1932). At some time you may have been inspired by someone singing the beautiful song which begins and ends as follows:

²⁶ *Tullar's Song Treasury* (Orange, N.J.: The Tullar Studio, 1937).

²⁷ Phil Kerr, *Music in Evangelism and Stories of Famous Christian Songs* (Glendale, California: Gospel Music Publishers, 1939), p. 126.

God hath not promised
 Skies always blue,

 But God hath promised

 Help from above,
 Unfailing sympathy,
 Undying love.²⁸

In the widely used Lutheran daily devotional book, Ruth Youngdahl Nelson uses a hymn-poem of Annie Flint's for her first entry to be used on January 1. The first stanza is:

I look not back; God knows the fruitless efforts,
 The wasted hours, the sinning, the regrets.
 I leave them all with Him who blots the record,
 And graciously forgives, and then forgets.²⁹

When used as a hymn, the tune is *O Salla Land* by Oskar Ahnfelt.

Lida Shivers Leech of Merchantville

Our friend of many years, Mrs. Albert Smith, formerly of Hamilton Square and now living in Saint Petersburg, Florida, remembers well the choir and choir director of the now demolished Bethany Methodist Church of Camden, Lida Shivers Leech (1873–1962). She lived in Merchantville. The songs she wrote, the many playlets and programs for special days, the recitations and drills were all very popular many years ago.

More than five hundred of her songs have been published,³⁰ the best known of which are "God's Way Is the Best Way," "Some Day He'll Make It Plain," and "Growing Better and Sweeter to Me." For two of these, and many others, she did both the verses and the melodies. Many will remember her song, "Trusting in the Saviour," which was published by J. Lincoln Hall after C. Austin Miles provided the musical setting. Also the chorus "When the Veil Is Lifted at Last" was very popular.

There's a story about the song "Some Day He'll Make It Plain." When the son-in-law of the blind musician Adam Geibel was killed in an explosion at work, during the sleepless night that followed, the blind man seemed to hear words whispered to him, "Some day you'll understand; some day it will all be plain." The same night a simple melody came to his mind. He told all this to his friend C. Austin Miles.

Thereafter Mr. Geibel sent the whispered phrase to Lida Shivers Leech along with the suggested basic melody and requested her to work out a complete gospel

²⁸J. D. Morrison, *Masterpieces of Religious Verse* (New York: Harper & Bros., 1948), p. 83.

²⁹R. Y. Nelson, *God's Song in My Heart* (Phila.: Fortress Press, 1957).

³⁰Kerr, pp. 189–190.

song. This she did after trying four times. Mr. Geibel's publishing house gave it to the world. It has been in many song books and has been sung time and again down through the years.³¹

C. Austin Miles of Pitman

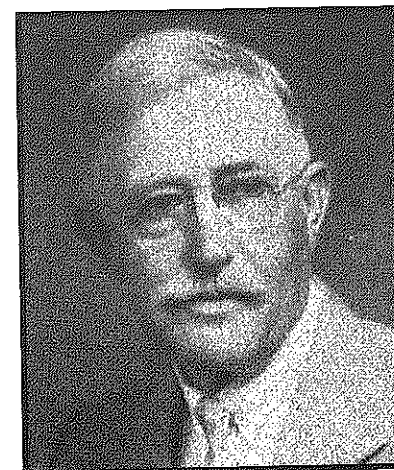
On Oral Roberts's (b. 1918) television Easter program last year, Pearl Bailey (1918–1990) sang "In the Garden" with deep feeling. The overtones of the story of the Risen Christ in the garden made clear her experience and faith as she sang. I was reminded of the story which the son of C. Austin Miles told me. His father was in his photographic dark room one day when by a light blue light he read a portion of the twentieth chapter of Saint John's Gospel. As he read it, he himself seemed in his imagination to be a part of that dramatic scene. Just as Mary recognized her Lord and cried "Rabboni," so Mr. Miles felt that he was walking with the Risen Christ. He was conscious all the while; it was not a dream.

Charles Austin Miles (1868–1946) was born in Lakehurst, where his father worked in the railroad shop. After studying pharmacy in Philadelphia, he opened a store on Broadway in Camden and kept his license renewed until his death. In his spare time he studied music in the University and served as choirmaster of churches in Philadelphia and at Broadway Church in Camden. When with Irving Mack and J. Lincoln Hall the Hall-Mack Company was formed, he devoted himself to publication matters and to writing music and words for gospel

³¹Kerr, p. 189.



Lida Shivers Leech
 (1873–1962)
The Historical Trail 1974



Charles Austin Miles
 (1868–1946)
 Robert B. Steelman, *What God Has Wrought*, p. 203.

songs. His first gospel song "List, 'Tis Jesus' Voice" was written at twenty-five years of age. It was copyrighted and published thirteen years later in 1909.

The son told me his father had a keen sense of humor. When asked why he used the pen name "A. Payn" at times, he would reply, "Why, some probably think my words are a 'pain'!"

A story the father loved to tell on himself was that when he was a teen-ager, he was asked to play at the beginning of a funeral in the rural church and when the mourners viewed the departed at the close. He said he didn't know much music then, but since he was asked to play "a slow march," he did play one that he knew. After the funeral the minister thanked him. His mother was proud. Some of the mourners thanked him for the comforting music. Some time later he learned that the "slow march" really had been the wedding march from "Lohengrin!"³²

Space will not permit mention of all his familiar songs. "You May Look for Me for I'll Be There," "Dwelling in Beulah Land," and "To Jesus Every Day My Heart Is Closer Drawn," "Win Them One by One" and "Anywhere He Leads Me I Can Safely Go" are some of them. Remember the stirring chorus "Emmanuel"? For these he wrote both words and music. For others he provided the musical setting, such as "Still Sweeter Every Day," "Jesus Set the Music Ringing in My Heart," and the chorus "The Half Cannot Be Fancied."

He passed away on March 10, 1946. Interment was at Hillcrest Cemetery near his home at Pitman.

J. Lincoln Hall

A close friend and a business associate of C. Austin Miles was Joseph Lincoln Hall (1866-1930). Though a native Philadelphian, born in 1866, he spent much of his time in South Jersey at Pitman Grove and at Ocean Grove in charge of the music. He studied music at the University with the same teacher of Austin Miles, Dr. H. A. Clarke. He worked so closely with so many of our South Jersey writers and composers that we must give brief mention to him here.

He wrote the melody for "Does Jesus Care?" "A Story Sweet and Wondrous," "The Lord Has Need of Workers" and many others. The choruses of so many are well remembered: "Let Me Hide in Thee," "The Captain Is Calling," "He Is Reigning in My Heart," "I Have the Witness Within," and the chorus of one of two familiar gospel songs entitled "Have Thine Own Way, Lord."

Thomas Obediah Chisholm of Vineland

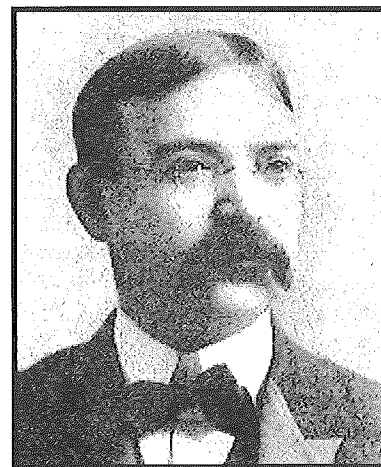
One day in March 1960, word came over the news wires: "Thomas O. Chisholm, author of 1,200 Protestant hymns and verses, many of which were used by Billy Sunday and Homer Rodeheaver and now are favorites of Billy Graham, died at The Methodist Home in Ocean Grove, N.J., March 1, 1960, at the age of 93."

Thomas Obediah Chisholm was born in a Kentucky log cabin, Simpson County, July 29, 1866. At sixteen he taught in a rural school while still working on the family farm. While helping an editor of a weekly newspaper, he was converted under Dr. Henry Clay Morrison (1857-1942) and became editor of *The Pentecostal Herald* while still in his twenties. At age thirty-seven he was admitted to the Louisville Conference, but later his health required him to give up the itinerancy and to devote his whole time selling insurance and to writing religious verse. While in his twenties he had written a popular gospel song "O To Be Like Thee." Still another early composition was "The Prodigal Son" with its refrain, "Back to My Father and Home."

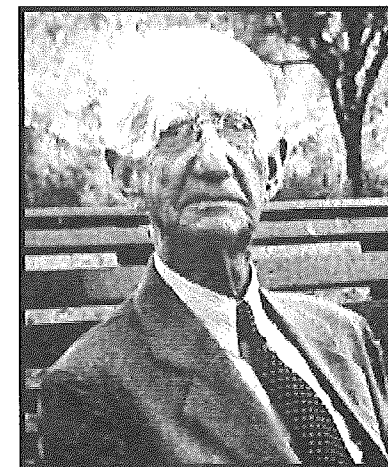
A Vineland pastor, Everett C. DeVelde, published one hundred sixty of Mr. Chisholm's poems under the title of his finest hymn, "Great Is Thy Faithfulness." The first stanza indicates the motivating Scripture verse for the hymn in Lamentations (3:22-23), "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." From these words he was inspired to write the lines:

Great is thy faithfulness! O God my Father!
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.

This hymn has been a theme for the Moody Bible Institute. Other songs written in collaboration with friends include "I'll Go with Him All the Way," "Jesus Is

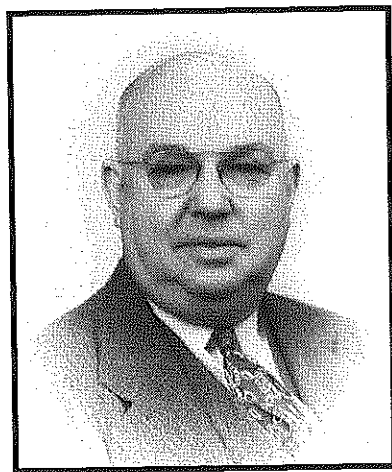


Joseph Lincoln Hall
(1866-1930)
The Cyber Hymnal



Thomas Obediah Chisholm
(1866-1960)
The Cyber Hymnal

³²Kerr, p. 148.



Carl Harold Lowden
(1883-1963)

Courtesy of his daughter,
Mrs. Geraldine Lowden Howard

Always Near," and "Come to Jesus Just Now." It remains to speak of his greatest gospel song "Living for Jesus," given wings by the melody from C. Harold Lowden.

C. Harold Lowden of Camden

During the First World War Mr. Lowden was employed as music editor for the Heidelberg Press of The Reformed Church, with offices in Philadelphia. He had written a melody for a Children's Day Service, but, being dissatisfied with the words that went with it, he later asked Mr. Chisholm if he might write an appropriate poem. He told Mr. Chisholm the thought or theme of "Living for Jesus," and that this phrase and title seemed to be suggested by the tempo and rhythm of the melody.

After meditation upon what he had been told and giving thought to Saint Paul's statement that "to live is Christ," the composer wrote the stanzas beginning:

Living for Jesus a life that is true;
Trying to please Him in all that I do;
Yielding allegiance glad-hearted and free;
This is the pathway of blessing for me.

Then the refrain:

O Jesus, Lord and Saviour, I give myself to Thee.
For Thou, in Thy atonement, didst give Thyself for me;
I own no other Master, my heart shall be Thy Throne;
My life I give, henceforth to live, O Christ, for Thee alone.



Rev. William Grum
(1879-1931)

New Jersey Conference Minutes, 1932

This song, still used today, has had a remarkable career of service especially among the youth of all denominations. As long ago as the early 1940s, Mr. George Sanville, the well-known leader in the field of gospel song, said that up to that time, "Living for Jesus" had been translated into fifteen languages, and included in a score of gospel song and hymn books.³³

Carl Harold Lowden (1883-1963) was born in Burlington of one of Burlington County's older families. He was the eldest son of the family of five boys and one girl whose parents were William Henry and Edith Cherry Lowden. The parents' interest and ability in music were captured by all in the family. When they moved to Camden, the boys played in the Sunday School Orchestra of First Church. On some Sunday afternoons the neighbors on their street were entertained by the Lowden family with their instruments and singing.

Harold established his own publishing business in 1925 after some years with the Hall-Mack and J. J. Hood concerns. On Sundays he was the organist and choir director in various churches over the years. He is well remembered by many who were with him at First Church or Broadway or at the Linden Avenue Baptist Church. When asked about his method of composing, he stated, "I simply keep myself ready when God speaks."

The story of the service rendered by the children of William and Edith Lowden in the ministry and music of the Church is laudable, even amazing. Harold's *New Hymns of Certainty*³⁴ and the *Special Sacred Songs*,³⁵ which he assisted his brother Clinton in editing, were widely distributed.

A favored song from the family entitled "Wond'rous Love" is one written by Edith Cherry Lowden, the mother, for which Clinton provided the musical setting. Carl Harold and Clinton Dudley have gone on, but have left a fine heritage. Harold's son, the Rev. William Gordon Lowden, served our Conference and the Northern New Jersey Conference with distinction, and now lives in Fort Lauderdale. Robert William Lowden of Medford, and Clinton Dudley Lowden, Jr., sons of Clinton, are professionally active in the field of music and devoted in churchmanship. "One generation shall praise thy works to another" (Psalm 145:4).

The Rev. William Grum of Camden

William Grum (1879-1931) was a beloved member of our Conference. Born in Camden, which was home to him, "he felt the throb of the city's heart" as Dr. Alexander Corson put it. "Billy," as he was known, had a great community mis-

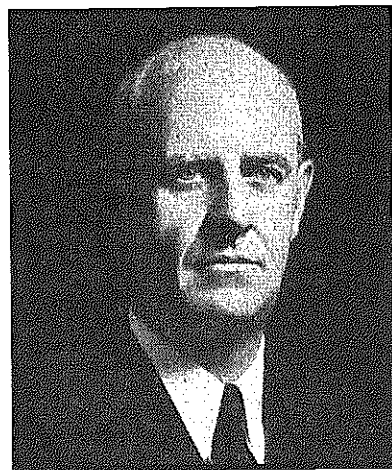
³³Forty Gospel Hymn Stories (Winona Lake, Ind.: Rodeheaver-Hall Mack Co., 1943), p. 24.

³⁴Published by C. H. Lowden, 1940.

Note: I wish to refer here to a good little book by him on *The Minister and His Music*, published by C. Harold Lowden, Inc., Philadelphia, 1926.

Also because of its wide use in *The Army and Navy Hymnal* (1921) I should mention that Mr. Lowden wrote the musical setting for Edna R. Worrell's hymn "The Winning Fight Is Always to the Right."

³⁵Phila.: Morning Cheer, Inc., 1958.



Carl Fowler Price
(1881–1948)

New York Conference Minutes, 1948



Rev. Charles Albert Tindley
(1851–1933)

Robert B. Steelman, *What God Has Wrought*, p. 255.
Picture taken from *The Journal of Zoar*.

sion program during his six years in South Camden at the Kaighn Avenue Church. He brought to his work an artistic talent so that he could do all kinds of things—sing, compose music, write programs, produce drama, and paint pictures. He wrote and published programs and songs which he and his family used in services to which he was invited.

Some of my readers will remember these songs: “Shut In with God,” “Elijah Made a Sacrifice,” and another, likewise with Old Testament references, “Victory Ahead.”

“Billy” passed away very suddenly on the 27th of September in 1931, only two days after the Sunday services in his church at Woodlynne. Many were blessed by his songs and his singing.

Lest We Forget

Many may remember Clarence Kohlmann, the Ocean Grove organist who wrote so many melodies, and, some years before, Professor Powell T. Fifthian of Camden, and the layman hymnologist Carl F. Price, leader in Methodist councils and in the Hymn Society of America. He was born (1881) in the old Saint James parsonage of New Brunswick, son of Rev. Dr. Jacob Embury Price (1853–1935) of our Conference.

In 1911, Dr. Carl Fowler Price (1881–1948) gave us an important book on the 1905 *Hymnal* titled *The Music and Hymnody of The Methodist Hymnal*, in which he “carefully reconstructs the path that led to this joint hymnal” of the Methodist Episcopal Church and the Methodist Episcopal Church, South. He authored several other books, including *One Hundred and One Hymn Stories*

(1923), *More Hymn Stories* (1929), and *Curiosities of the Hymnal* (1926). In 1921 he edited a book of hymns entitled *Songs of Life*. As for hymn tunes and cantatas he had to his credit over two hundred. A musical setting for the *Sanctus*, and the tune for the hymn “My Hope, My All, My Saviour Thou” are in the 1905 *Hymnal*. In the 1935 *Hymnal*, he provided the tune for the lovely hymn “Awake, My Soul, and with the Sun.”



Among the readers of this sketch will be some who remember a physician in Collingswood who played instruments and composed songs and solos, Dr. Eugene Marcellus Coffee (1880–1971). Among quite a number of gospel songs and other compositions from his hand, which were loaned me by his son Rev. Dr. John Hillman Coffee (1918–1997) of our Mount Holly Church, I noticed a lovely solo entitled “The Sanctuary”³⁶ and a beautiful “Communion Intermezzo.” Some of his gospel songs were harmonized by his daughter Rebecca, but for most of them he composed both the words and the music.

Another well known among us, and also from Collingswood, is Esther Duvall Eden, wife of the Rev. Thomas F. Eden. Many of her gospel songs have been used in the song books and collections of songs used by her brother-in-law the Rev. Percy Bartimus Crawford (1902–1960) for his “Young People’s Church of the Air.” Most of the musical settings were provided by the organist of their former church, Blanche D. Osborn of the Trinity Methodist Church of Bridgeton.

Esther’s sister Ruth, widow of Dr. Crawford, has compiled fourteen or more collections of songs.³⁷ In these recent months Ruth (now Ruth Duvall Porter³⁸) is producing melodies for new songs written by Esther. Together they continue to bring blessing to others.



I enjoy talking with Gove S. Melson, Jr., of Haddonfield about his long musical life. For many years he led the music in the summer at Pitman Grove. He was the beloved choirmaster at Haddonfield and, with the pastor, Rev. Dr. Harold Paul Sloan (1881–1961), brought out several gospel songs. The musical settings are from Gove. I have several before me. Even today he has the zest of youth in leading his favorite songs. The organist of the same church today, the Rev. Walter G. Edmonds, is a composer, and one of his assistants, Lillian G. Harris, composed a gospel song published by Hall–Mack Company some years ago.

³⁶Published by the Rodeheaver, Hall–Mack Co., 1941.

³⁷For example see the following:

Ruth D. Crawford, *Sing, My Heart* (Singspiration, Inc., 1962).

Ruth D. Crawford, *Singing Thru the Years—1938–1947–1956–1968* (Estate of Percy B. Crawford, 1967).

³⁸Mrs. Ruth Marjorie Duvall Crawford (1916–1986), later Ruth Crawford Porter.—Ed.



The Rev. Daniel Lyman Ridout, Mus.D. (1899–1982), is well remembered among us because he served in South Jersey under the Delaware Conference. In spite of his years (born 1899), he is still very active in music. I talked with him recently. On the committee for the present *Hymnal* (1966) he arranged for the inclusion of the folk hymn, "Balm in Gilead," and for the hymn "When the storms of life are raging." He arranged the tune "Stand by Me" for this hymn. The Rev. Charles Albert Tindley of Philadelphia (1851–1933), the son of slave parents, wrote the hymn, as well as many other songs, including the one now known as the civil rights song, "We Shall Overcome."



Bishop Walter Earl Ledden (1888–1984), South Jersey's native son and former Conference member, is a splendid musician and a master in worship and hymnology. He has paid tribute to his heritage in this Conference.



Today we are learning to discern what is of permanent value from what is ephemeral and transient in our songs and hymns. Many are being forgotten, for the poetry is not the best and the word images are dated. Others that have true value will survive. Hopefully more of the best will be written. The problems of our day rightly call for a total hymnody that will sing of the aspirations of the whole man. The Christian has a song to share, and it is the song of "a new heaven and a new earth." The Holy Spirit is blowing in the winds of our time, and his movement is felt in some of the music, hymns, and songs of our day. As in the past, countless thousands will be blessed.

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Prayer for the Choir

Rev. Harvey E. VanSclver

Earthen vessel,
Fashioned by a Master hand,
To hold a treasure not its own;
So I am, Lord; so I am!

Holy Spirit,
Dwelling in this fragile mold,
Inspire me with your mighty Word;
Make me bold, Lord; make me bold.

Humble servant,
Honored by this sacred task;
To sing and show the love of God . . .
That I ask, Lord; that I ask.

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Confirmation Hymn

Rev. Harvey E. VanSclver

Lord, on this Confirmation Day,
I pledge my life and love to Thee,
And vow to follow in Christ's way,
And be the best that I can be.

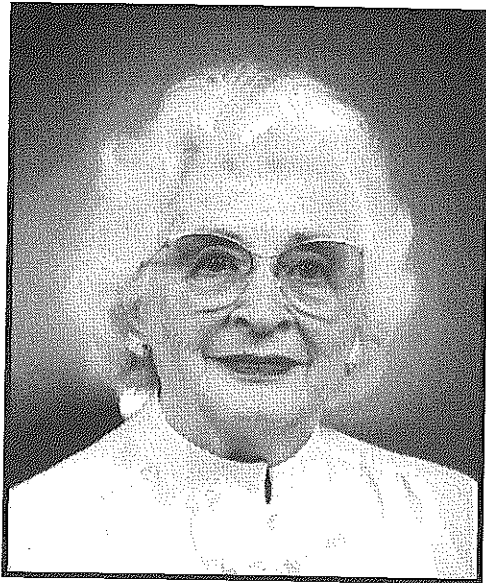
My faith, I pledge without reserve,
Time, talent, substance gladly share;
My neighbor and my church I'll serve
In witness to my Savior's care.

Now I belong, dear Lord, to Thee;
Thy sovereign love I here confess;
From this day let my life be
A witness to Thy faithfulness.

Written 1982; may be sung to hymn tune "Canonbury"
(No. 463, *The United Methodist Hymnal*, 1989).

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Mrs. Miriam L. G. Coffee

Mrs. Miriam L. G. Coffee was born in Canton, Ohio, in 1918. When she was only two weeks old, her parents took her to church. When they were preparing to eat their dinner later that day, they realized that they had left Miriam in the church. They found her there, still sound asleep.

Mrs. Coffee's parents were both licensed preachers. Toward the time of retirement, they served a Methodist church which they had attended as they grew into adulthood.

Mrs. Coffee attended ten colleges and universities, as well as business college. She has four degrees, and she completed the necessary work for her doctor's degree.

Mrs. Coffee has been playing the piano since age three. When she was seven years old, the pianist did not appear one evening for the prayer meeting in her father's church. After waiting a brief time, her father said, "Miriam, you go to the piano." She has participated in church music ever since. Throughout her life, Mrs. Coffee has been involved with churches, music, and high school teaching. Music has been the center of her life, and she has used it in both church and school activities. She owns and plays many instruments, including the piano, vibraharp, organ, marimba, and saxophone. She has traveled and played with both secular and religious groups. Classical and religious music are still her favorites.

Mrs. Coffee taught English, grammar, literature, music, and French for thirty-five years. She has enjoyed her work as well as her students, who were mostly high school juniors and seniors preparing for college. For five years she taught immigrant children the English language. She developed her own method, which included singing the lessons with the children. The children learned much faster with music than they would have with conventional methods. Even the alphabet sounds better if it is sung!

Mrs. Coffee was the seventh President of the Southern New Jersey Conference Historical Society, serving from 1990 to 2000. She is a Life Member of the Greater New Jersey Conference Historical Society.

Life Is a Song

Mrs. Miriam L. G. Coffee

Across the southern New Jersey sands, down the "sawdust trail" of camp-meetings, and from the hearts of southern New Jersey Methodists have resounded the harmony and words of our own hymnists proclaiming the message of salvation. Only God knows how the Holy Spirit has used these hymns to bring conviction to the sinner, comfort to the heartbroken, and strength to the weary and despondent. One commentator has remarked that Thomas O. Chisholm and C. Austin Miles alone have cheated the devil out of thousands of souls with their hymns.

Inspiration, necessity, and dedication have all influenced this outflow of talent. These southern New Jersey hymn writers of the past had no discs to place in a computer to do most of the harmonization and other details for them! They had a message that inspired their talents.

Music has been called the universal language. The longest book of the Bible, the Psalms, is a collection of hymns. Hymns are an integral part of our worship. Jesus and his disciples, at the close of the Upper Room experience, sang a hymn before facing the last days of Jesus' life on earth. Hymns, both words and music, can be inspired by God through a variety of circumstances in order to reach the needs of people.

The emphasis in this article is upon the message of the hymns rather than upon the hymnist. The words receive their effectiveness through the melody, rhythm, and harmony used. Use the same words with different rhythms, and the *feeling* of the song changes. Words, however, give a specific meaning to the melody.

All of the hundreds—or thousands—of hymns written by southern New Jersey Methodist hymnists present some emphasis of the message of salvation. Three of these well-known and loved hymns seem to summarize the wide scope of life and God meeting humanity's need for salvation.

"Great Is Thy Faithfulness" resulted when Thomas O. Chisholm read Lamentations 3:22-23: "It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." The opening stanza is taken almost directly from Scripture with affirmations about God, whose "compassions" will never fail.

The second stanza shows that God's faithfulness comes from God's immutability. God is alive! God is eternal!

Nature shows God's faithfulness. Winter always follows summer. Harvest always follows the planting of summer. Innumerable stars, the sun, and the moon move in such a fixed, predictable pattern in the sky that they can be charted by astronomers thousands of years in advance. All nature witnesses God's "great faithfulness, mercy, and love."

Reprinted, with additions and corrections, from Miriam L. G. Coffee, "Life Is a Song," *The Historical Trail* 1991, pp. 3-9.

The last stanza speaks of God's faithfulness in his dealings with humanity. God fulfills all of his pledges (promises): pardon for sin, lasting peace, and his presence to provide cheer, guidance, strength, and hope.

What more can we desire? "Great is thy faithfulness, Lord, unto me." God makes it a personal commitment to each one of his creation.

Thomas Obediah Chisholm (1866–1960) was a self-taught Methodist preacher-poet who believed God could inspire a song as well as a sermon. He was born in a log cabin in Kentucky, but he spent most of his life in southern New Jersey. When his health broke, he became an insurance agent.

Mr. Chisholm had many musical friends to whom he sent his poetry. They, indeed, were kept busy writing the music for his more than 1,200 Protestant hymns which have been used by Billy Sunday (William Ashley Sunday, 1862–1935), Homer Alvan Rodeheaver (1880–1955), and Billy Graham (William Franklin Graham, *b.* 1918) in their revival campaigns.

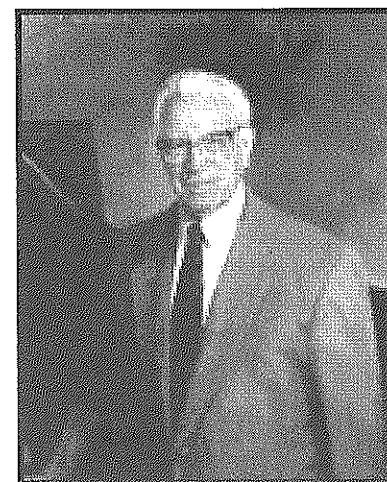
"Great Is Thy Faithfulness" has been translated into almost every known language and appears in hymnals of many faiths. George Beverly Shea (*b.* 1909) introduced this hymn to audiences in Great Britain in 1954. The British so loved this hymn that it is included in the *Anglican Hymn Book* of 1965. The hymn is still often sung at British wedding services.

Thomas O. Chisholm died in Ocean Grove, New Jersey, at the age of 93.

"In the Garden," ranked as one of the top ten best-loved Protestant hymns, recounts the story of the first Easter. Mary Magdalene arrives very early in the morning while "the dew is still on the roses" at the burial garden of Joseph of



Homer Alvan Rodeheaver
(1880–1955)
The Cyber Hymnal



George Beverly Shea
(*b.* 1909)

Portrait by John Howard Sanden
From the college art collection, Houghton College.
Courtesy of Houghton College, Houghton, New York. Used by permission.

Arimathea. Mary brings ointments to anoint the dead Jesus, her great Friend, so that his body will be prepared for burial.

Mary's ointments were unnecessary. The tomb was empty! Mary ran to tell Peter and John that the body of Jesus had been stolen. After verifying the truth of Mary's message, the two disciples departed to tell the other disciples the news.

Mary, alone and despondent, was so lost in her own sorrow that she failed to recognize the voice of the Lord Jesus—"so sweet that the birds hush their singing." Mary, I believe, recognized Jesus' voice with her heart before her ears picked up the "melody" of this Loved One's voice.

Mary wanted to stay in the garden to talk with Jesus, but "he bids me go; through the voice of woe." Mary had a job to do; she must tell others that Jesus is alive. He is risen! What joy that "none other has ever known," to be the first to see and announce the risen Son of God!

Mary's experience is re-lived by every person who confronts the risen Christ and realizes his presence in the routine of daily life. Knowing Christ personally makes us want to stay in his presence forever, but we are God's only messengers and must obey his voice when he says, "Go and tell others that I died because I love them."

Charles Austin Miles (1868–1946), the writer of both the words and the music of this beautiful hymn, was born in Manchester (Lakehurst), New Jersey. He was inspired while reading John 20 for his devotions. Mr. Miles, in his dark room with his organ and his photographic equipment, immediately wrote the words to the hymn. Later that evening, he wrote the music. Neither was revised.

More than five million impressions of this hymn in practically every known language have been made.

Mr. Miles had a sense of humor. He sometimes wrote under the name of A. A. Payn (an achin' pain) and G. W. Payne (Gee, what a pain).

After many years as pharmacist in his own pharmacy in Camden, New Jersey, he gave up his drugstore because of ill health.

In need of money, Mr. Miles decided to sell some of his songs that had been written for his choir and for campmeetings. He sold the first three for \$2.50 each, but the publishing company paid him \$4.00 for "In the Garden."

Thomas O. Chisholm based his ideas for "Living for Jesus" upon the thoughts of Philippians 1:21 ("For to me to live is Christ, and to die is gain.")—thoughts of the dedication of one's life to Jesus. The hymn demands that we live for Jesus lives that are true and pleasing, lives that follow God's call and leading, lives of obedience wherever we are, and lives dedicated to winning others to Christ. This hymn is truly a challenge to our souls.

Early, persecuted Christians *died* for their Christian faith, but is it any easier today to *live* for our faith—to live for Jesus? Is it easy to refuse promotions and better pay because we feel God has need of us where we are? Is sacrifice for Jesus easy? Is it easy to enact Jesus' ethics in the business or social world? Is it easy to keep our faith, our actions, our speech, and our integrity as Christians when we are with non-Christians? *Is it really easy to live for Jesus?*

Carl Harold Lowden (1883–1963), the composer of "Living for Jesus," was practically raised on music. In the home, his mother would play the organ while his father played the trumpet while using his foot to rock Harold to sleep in his cradle.

Harold started playing the violin at age five. He became conductor of the large Sunday School orchestra at age thirteen.

Harold Lowden published over 4,000 hymns. When asked how he was able to write so many beautiful melodies, he replied that he had no special method of composing—"I simply keep myself ready for when God speaks."

Originally, Harold Lowden wrote both the words and the music for this hymn, but he was dissatisfied with the words. The tables were turned when he sent the music to his friend Chisholm and asked for suitable words to suit the melody; thus "Living for Jesus" was born.

Three hymns from three hymnists depict three emphases necessary to enjoying a Christian life: (1) belief and trust in God who is faithful to his promises; (2) acceptance of the risen Jesus as our Saviour; and (3) living according to Jesus' precepts with the purpose of winning others to Christ.

Life is a song, sometimes in a major key but sometimes in a minor key. God writes the music. We choose the rhythm.

There is an abundance of southern New Jersey Methodist hymn writers, both past and present. We are rich in hymnology and greatly blessed. I personally believe that more souls have been won to Christ through the so-called Sunday-



Mrs. Thelma A. Grovatt

School, Gospel, campmeeting hymns than through the more formal hymns of the church. People certainly enjoy singing these musical sermons.

At the annual meeting of the Northeastern Jurisdiction of the Commission on Archives and History in 1990, Hillman and I represented southern New Jersey with the presentation of these three hymns with their music. Because of the time limitation, only three could be used. Thelma Grovatt, a member of our Southern New Jersey Conference Historical Society, wrote a poem to introduce the program. In the poem, other hymns are mentioned. The poem is printed following this article.

A Postscript

In 1986, the sesquicentennial year of Methodism in New Jersey at the New Jersey Conference,* we remembered the working of the Holy Spirit through the hymns of our southern New Jersey hymn writers. Because of the historical emphasis, hymnists of the past were emphasized even though we have so many current hymn writers who have a great influence on our spiritual life today.

Facts

The following are just brief mention of a few other southern New Jersey hymnists:

Think of Dr. Charles Albert Tindley (1851–1933), a former pastor of Franklin Street Methodist Church in Cape May. He often preached and sang

*Methodism had been organized in New Jersey since the 1700s, and the work was part of the Philadelphia Conference from the time of the establishment of the Philadelphia Conference in 1786. The New Jersey Conference was organized as a separate annual conference and separated from the Philadelphia Conference in 1836. The year 1986 marked the sesquicentennial of the organization of the New Jersey Conference of the Methodist Episcopal Church.—Ed.

throughout New Jersey and at the Annual Conference. This famed black Methodist preacher was the son of slave parents. Among his songs is the well-known civil rights song, "We Shall Overcome." The harmony for many of his songs was written by the Rev. Dr. Daniel Lyman Ridout (1899-1982). I am sure many attending the Annual Conference remember these talented men when they kept Conference "lively."

"Leave It There"

"When the Storms of Life Are Raging"

"Nothing Between"

"Heavenly Sunlight" brings memories of Sunday School, campmeeting, and prayer-meeting experiences. Rev. Henry Jeffreys Zelle (1859-1942), a Methodist minister and Conference treasurer, was a prolific writer of over 1,200 Gospel hymns. "Heavenly Sunlight" is in the hymn books of most major faiths.

"He Rolled the Sea Away"

"Make Me a Blessing"

"He Brought Me Out"

"Because He Loved Me So"

"No, Not One" within one year was included in hymn books of thirty-five different faiths. It became a great missionary hymn after it was translated into Japanese and Chinese. The composer, Rev. Johnson Oatman, Jr. (1856-1926), was born in Lumberton, New Jersey. While selling insurance policies (to earn money for food), Rev. Oatman would baptize babies or conduct funerals. Most of his hymns were composed as he traveled by horse and buggy through the Pinelands.

"Count Your Blessings"

"He Included Me"

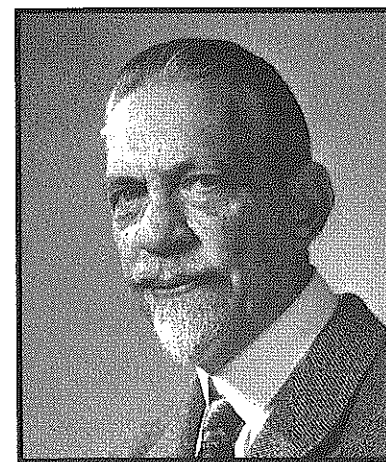
"Higher Ground"

"I Will Follow Thee"

"Fill Me Now" was the result of a prayer of Ellwood Haines Stokes (1815-1897), a president of Ocean Grove. Professor John Robson Sweney (1837-1899), writer of the music, while on his knees in prayer, thought of a little prayer of President Stokes that ended with "Fill me with thy Hallowed Spirit, O come and fill me now." The praying musician stated, "God seemed to speak the melody right into my heart."

President Stokes was from a Quaker family and was born in Medford, New Jersey. One can see his bronze monument facing the ocean and standing in front of his greatest achievement and dream, the great Ocean Grove Auditorium.

Mrs. Carrie Elizabeth Ellis Breck (Mrs. Frank O. Breck) (1855-1934), a frail woman who often had to rest between her household chores, would write her hymn-poems while resting in her rocking chair on the back porch of her home in



Dr. Eugene Marcellus Coffee
(1880-1971)

Vineland, New Jersey. Her hymns recorded in her notebook are a result, at times, from her children playing around her. "I Want My Life to Tell for Jesus" is popular as a quartet number.

"Help Somebody Today"

"Nailed to the Cross"

"Face to Face"

The words and melody of "Sanctuary" were written by Dr. Eugene Marcellus Coffee (1880-1971). The harmony was provided by James H. Fleetwood, a Methodist layman. Dr. Coffee, an osteopathic physician, was a local preacher serving several churches in the New Jersey Conference as well as being an active layman of First Church, Collingswood, New Jersey. Many of his compositions have been used for choirs and orchestras. "Sanctuary" is a dramatic choral number depicting the battle between good and evil, Satan and Christian pilgrims. Jesus, the door to heaven, provides a sanctuary for the faithful believer.

"Hymn of Faith"

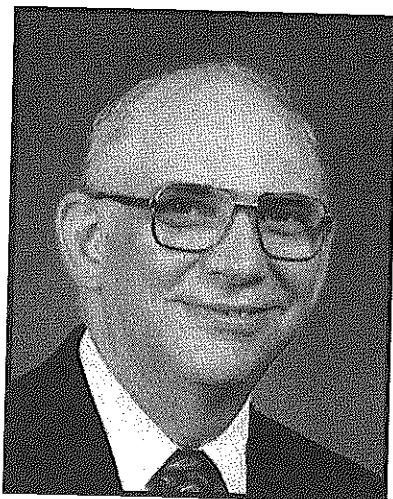
"Communion Intermezzo"

Annie Johnson Flint (1862-1932), a Vineland native, was unable to walk because of arthritis. She used her pen to express her love for God in many hymns:

"What God Hath Promised"

"He Giveth More Grace"

Lida Shivers Leech (1873-1962) of Merchantville has had more than 500 hymns published:



Rev. Harvey E. VanSciver

"Some Day He'll Make It Plain to Me"
 "God's Way Is the Best Way"

Rev. Edgar Page Stites of Cape May wrote his hymns primarily for his church services: "Beulah Land."

Rev. John Hart Stockton (1813-1877) of Paulsboro wrote for his choirs, worship services, and campmeetings:

"Down at the Cross"
 "The Great Physician"
 "Glory to His Name"
 "Only Trust Him"

Rev. Harvey E. VanSciver, pastor of the Central United Methodist Church in Linwood, New Jersey, is one of the many hymn writers of today. For the one-hundredth anniversary of First United Methodist Church, Asbury Park, he wrote "Our Times Are in Thy Hands." For the Music Festival at Ocean Grove in 1982, he wrote the choral anthem "The Word," based upon the prologue of the Gospels of John and climaxing with the hymn "Now Give We All Our Maker Praise." He also wrote a lovely anthem for church choirs entitled "Prayer for the Choir," and for confirmation classes "Lord, on Their Confirmation Day." There is a great need for music pertaining to specific events in the church life.

Our thanks and gratitude to the many hymn writers of the past and present who have given Methodism such a world of treasures through sharing their talents.



A Parable of New Jersey Hymn Authors

Mrs. Thelma A. Grovatt

Tabernacle, New Jersey

The Gospel hymns that were written in love,
 Have a story to tell about Him above.
 They were written with grace and conviction too,
 By New Jersey authors, who had much to do.

They labored in love, in pain and more,
 To give us the hymns that opened the door.
 "God Hath Not Promised," skies always blue,
 But Annie Flint promised, her music so true.

Lida Leech wrote, "Some Day He'll Make It Plain to Me,"
 And "God's Way Is the Best Way" we can see.
 More than five hundred hymns, we are told,
 They are worth more than silver or gold.

"Count Your Blessings" was a blessing to all,
 As Rev. Oatman traveled through the spring and fall.
 Esther and Ruth Duvall, sisters with faith in the Lord,
 Wrote "Dear Tender, Great Physician" and trusted in His Word.

"Sanctuary" written by Doctor Coffee, a healing man of God,
 He charged us Christian Pilgrims, the right path to trod.
 "Great Is Thy Faithfulness," Rev. Chisholm penned,
 All we have need of, He provides to the end.

Rev. Zellely offered "Heavenly Sunlight," that never would fail,
 Singing His praises over mountains and through the deep vale.
 "Living for Jesus," C. Lowden wrote the score,
 And Chisholm the words, his heart did outpour.

C. Austin Miles, "In the Garden" his melody,
 Wrote, "He walks and talks with you and me."
 Together we'll remember these famous works and more,
 And know that these hymns are sung shore to shore.



Hymn of Faith

Of the First Methodist Episcopal Church of Collingswood, N.J.

"But my God shall supply all your need according to His riches in glory by Christ Jesus."—Philippians 4:19

Eugene Marcellus Coffee (1880–1971), 1936 Eugene Marcellus Coffee (1880–1971), 1936
Harmonized by Miss Rebecca Coffee (Mrs. Vincent Joy) (1911–1982), 1936

1. Hear the word our Lord hath spo-ken Em-blem of His love a to-ken—
2. Tho' thou hast thy trial by fire And My Temples sink in mire—
3. Tho' the rains and snows de-scend, And the winds thro' ru-ins rend,
4. Love of God that will not fail, Arm of God that doth pre-vail,
5. Blood of Je-sus, cleanse and heal us, God's own Spir-it teach and lead us,

rit.
Lis-ten, Pil-grims, hear the cry: "All thy need I will sup-ply!"
My strong arm will nev-er fail And thou wilt a-gain pre-vail.
Winds and storm o-bey my will, When I say "Peace! Be still!"
Word of God—on this re-ly, "All thy need I will sup-ply!"
Guide us to that Star on high, Man shall live and nev-er die!

CHORUS *a tempo* *rit.*
Lis-ten, Pil-grims, hear the cry; "All thy need I will sup-ply!"

cres. e accel.
This the prom-ise God hath spo-ken, Em-blem of His love a to-ken:

rit. e piano.
And His word can-not be bro-ken: "All thy need I will sup-ply!"

Our Times Are in Thy Hands ("O God of Days Gone By")

ASBURY. S.M. with Refrain.

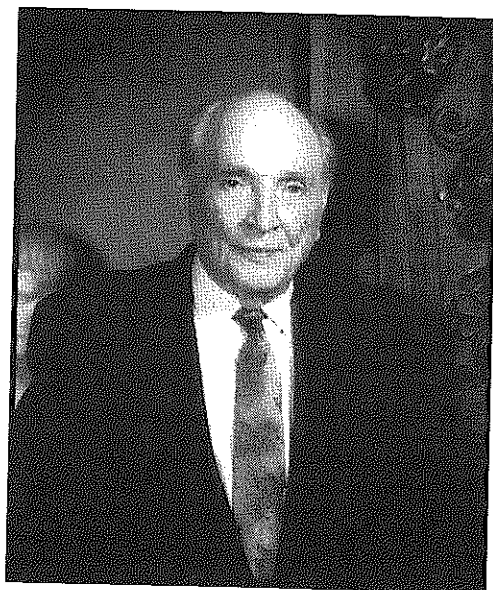
Harvey E. VanSciver (& 1935), 1979

Ross Hastings, 1979

1. O God of days gone by, Who led our fa-thers here, Who
2. O God, thou God of now, We hear thy voice and heed Thy
3. O God of days to come, We pledge to thee our best, To

gave them hope and strength and love, Through all the pass-ing years,
call to serve in such a time Of hope-less-ness and need.
live and serve in Je-sus' name As long as life shall last.

Refrain:
Our times are in thy hands; Our lives be-long to thee, Thou
God of now and yes-ter-day And all that still shall be. A-men.



Rev. Dr. Robert Reynolds Jones, Jr.
Dr. Bob Jones, Jr.
(1911–1997)

Dr. Bob Jones, Jr., was chancellor of Bob Jones University in Greenville, South Carolina. Dr. Jones was considered one of the most eloquent and forceful preachers of the twentieth century. In addition to his regular preaching in the university's daily chapel service, he was often the special speaker at Bible conferences and evangelistic meetings throughout the world. In 1932 Dr. Jones became acting president of Bob Jones College, named after his father, a Methodist evangelist, the founder of the school. He was appointed president of Bob Jones University in 1947, and he served in that position until 1971, when he became chancellor.

Dr. Jones's interests varied greatly, and in addition to his preaching ministry, he was largely responsible for much of the cultural atmosphere at Bob Jones University. Dr. Jones, a Shakespearean authority and interpreter, organized the university's nationally-acclaimed Shakespearean repertoire group, the Classic Players. A connoisseur of fine arts, Dr. Jones guided in the procurement of paintings for the Bob Jones University Collection of Sacred Art, known throughout the world for its size and quality. The museum houses over 400 original paintings of the Old Masters.

As a contributing writer to various religious and professional periodicals, Dr. Jones became well-known in literary circles. He wrote numerous books, including the novel *Wine of Morning*, which was made into a full-length motion picture that represented the United States at the International Film Festival in Cannes, France. His last book, *Cornbread and Caviar*, gives readers an autobiographical look at his life spent preaching around the globe.

Photograph of Dr. Bob Jones, Jr., by Unusual Films®, Bob Jones University, Greenville, South Carolina. Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

The Bob Jones University Hymn

Rev. Dr. Bob Jones, Jr.

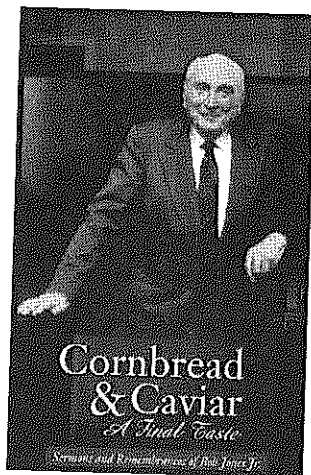
Commencement Day at Bob Jones University is exciting and colorful. As proud parents watch, diplomas are awarded and scholars' hoods are added to academic caps and gowns. When the ceremonies are complete, happy graduates march from the Founder's Memorial Amphitheater while the congregation sings the "Bob Jones University Hymn."

The Chancellor of Bob Jones University was Dr. Bob Jones, Jr. Throughout his long and varied life, Dr. Jones preached God's Word around the world. He was also a writer, an authority on Shakespeare, and an art collector; but in this article we focus on his role as hymn-writer. He wrote such hymns as "Broken Things," "Easter's Dawning Light," "Strong in Salvation," and "Wisdom of God," also known as the "Bob Jones University Hymn."

"Bob Jones"

Bob Jones, Jr., was the son of the fiery evangelist of the same name who founded Bob Jones University. He was born on October 19, 1911, in Montgomery, Alabama, and died at Bob Jones University on November 12, 1997. Led to the Lord about the age of five by his mother, he spent a good part of his early years traveling with his father on the evangelistic circuit and meeting some of the most famous orthodox preachers of his day, such as Billy Sunday (William Ashley Sunday, 1862–1935), Gipsy Smith (Rodney "Gipsy" Smith, 1860–1947), William E. Biederwolf (1867–1939), and Henry (Harry) Allan Ironside (1876–1951). He was in the first graduating class of Bob Jones College, which was founded in 1927, and he went on to earn a master's degree from the University of Pittsburgh at the age of twenty-one. He was awarded honorary degrees from six institutions, including the Doctor of Letters degree from Chungang University in Seoul, Korea. As a young man, Dr. Jones developed a special interest in art, and he eventually built up what is now recognized by many critics as the finest collection of Baroque paintings in America. Another of his early loves was drama, and he acted in a variety of roles in plays and Christian films produced at Bob Jones University. He would probably have made an important name for himself on the Shakespearean stage had not God called him to be a preacher of the Gospel and to serve as president of Bob Jones University. As a preacher, he proclaimed the Gospel in innumerable places around the world; as a religious leader, he was recognized as a prominent spokesman for Fundamentalism; as a college president and later chancellor, he added a touch of culture unique in modern Christian education. Apart from preaching, teaching, acting, and other activities, Bob Jones

Adapted from "A Treasury of Great Hymns" Radio Series (Interview with Charles Koelsch), and from the published account of the writing of the hymn. Used by permission of Dr. Bob Jones, Jr., and Bob Jones University.



Cornbread & Caviar
Dr. Bob Jones, Jr.



William Ashley Sunday
"Billy Sunday"
(1862–1935)

Elijah P. Brown, *The Real Billy Sunday*, frontispiece

used his pen for the service of his Lord. Besides two novels, several collections of sermons, an anthology of poetry, and other books, he wrote a number of hymns. These include "Broken Things," "Forsaken," "Easter's Dawning Light," "Strong in Salvation," and "Anniversary Hymn." His poetry conveys a sense of balance and majesty that a writer attains only by a close study of the classics of English literature. Such qualities have always marked the great hymns of the English language but unfortunately are rarely found in modern Christian music.

The Methodist Hymnal

Dr. Jones says: "My grandmother was a very spiritual woman. She taught me to love good literature and especially to love hymns. She challenged me to memorize hymns and Scripture when I was a small boy. Undoubtedly, this contributed to my efforts in poetry and as a hymnwriter.

"My grandmother memorized the whole book of Revelation after she was well up in her seventies. I remember asking her why she picked that book to memorize, and she said, 'Well, it's the only book that promises a blessing if you read it,'¹ and I figure I'll get a bigger blessing if I memorize it.' She used to have a copy of the old Methodist hymnbook—the old one.² It had about 600 hymns in it

¹"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Revelation 1:3)

²*The Methodist Hymnal*, Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South (Nashville, Tenn.; Dallas, Tex.: Publishing House of the M. E. Church, South [Smith & Lamar, Agents], 1905). The words-only edition contained 717 hymns, 10 doxologies, and 21 chants and occasional pieces.

(just the words). I think I memorized every one of those hymns, just to please her.³ And it's been a great blessing to me, because sometimes I wake up in the night and can't sleep. I never could *sing*, but I can go over in my mind the poetry of the hymns. It's been a great blessing. Often times the Lord will call to mind the words to some hymn—hymns that you don't hear sung any more—when I need the blessing of the hymn.

"I feel that we have missed the blessing in our music in our churches today by neglecting these old hymns. Even the churches that don't go in for the modern 'junk'—terrible modern music—do not often use the old hymns. Many of those churches—good churches that would sparingly use modern hymns—will confine themselves to what I always call Sunday-School hymns, which are really evangelistic songs—good songs, but they don't have the great doctrine that the good old hymns have, and the inspiration and the lift. They certainly have a place, but we're leaving out the good old hymns, which build character and build good doctrinal foundations in the life."

The University Hymn

Dr. Jones says: "Many years ago, I felt there was a need for a university hymn. We had a pep song, but we didn't have a hymn. I wrote the hymn during the war

³The significance of this statement should not be overlooked by the reader. When Dr. Bob Jones says that he memorized "every one of those hymns," he includes 118 hymns of Charles Wesley (plus two doxologies and one occasional piece), 18 hymns written or translated by John Wesley (plus one doxology), and one hymn by Samuel Wesley, Sr. The rich background of Methodist hymns, and the Wesleyan doctrines contained in them, thus became an important part of the spiritual vocabulary of Dr. Bob Jones when he committed these hymn-poems to memory.—Ed.



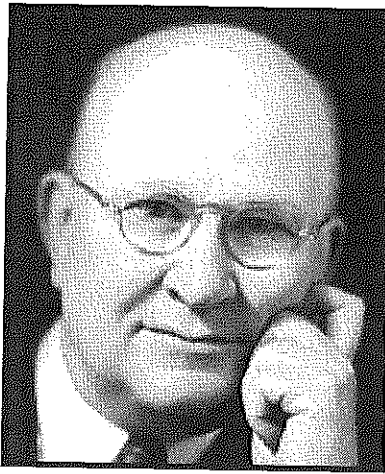
Rodney "Gipsy" Smith
(1860–1947)

Gipsy Smith: *His Life and Work*, frontispiece



William E. Biederwolf
(1867–1939)

Preacher Biographies



Henry (Harry) Allan Ironside
(1876–1951)
Preacher Biographies

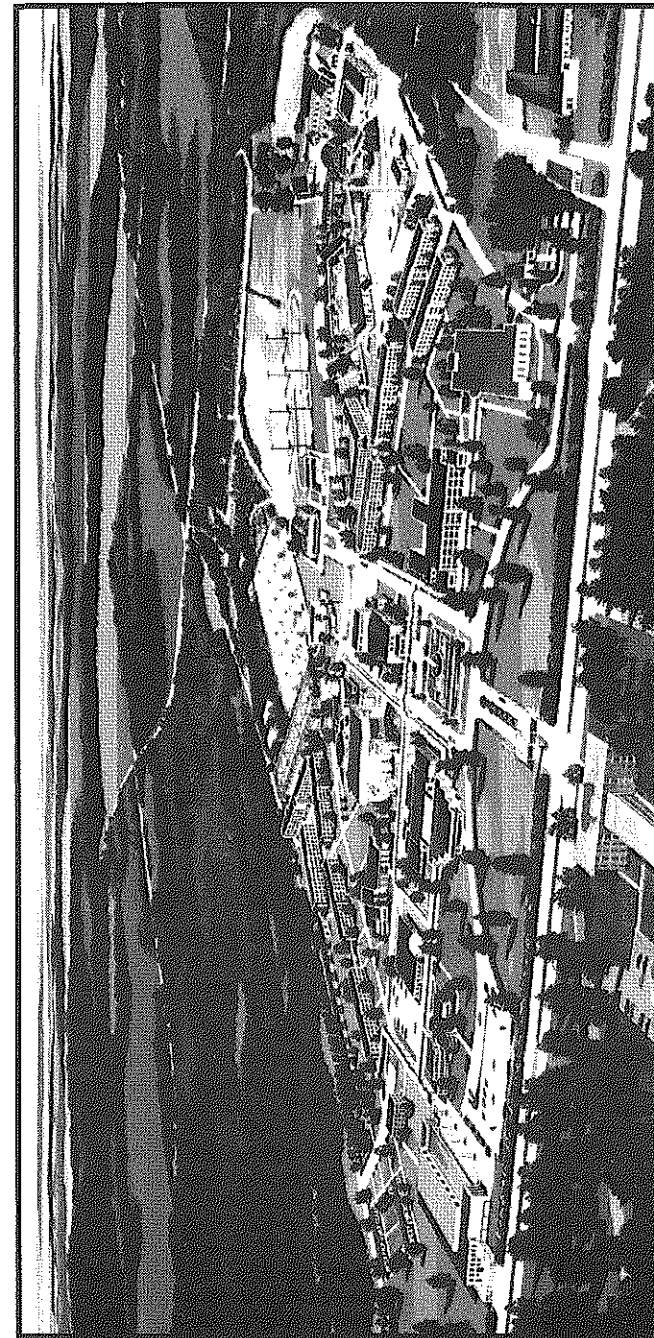


Mrs. Harriette Stollenwerck Parker
(1913–1946)
Turner, Standing Without Apology, p. 123

[World War II] while I was traveling around the country preaching. I wrote a verse here and a verse there, in the hotel room at night or on the train. I remember very well that I completed one stanza while riding on a train in southern Illinois. I just sort of put it together. At first the hymn consisted of only five stanzas. Some years later, however, we found that the hymn was too short to permit its use as a processional or recessional at commencement time. The graduating class had grown to such proportions that they found it impossible to march in or out of the service with only five stanzas to the hymn. Also, apostasy had widened in religious circles around the world, and I felt a special need to include challenging thoughts on faithfulness, militancy, and confidence. So then I sat down about 1961 and wrote the other verses to fill out the number: 'Giver of Life,' 'Captain of Might,' and 'Eternal Lord.' Those three, I thought, would stretch it. So now it's just about the right length."

The Tune

"Baccalaureate," the tune for the "Bob Jones University Hymn," was composed by Mrs. Harriette Stollenwerck Parker (1913–1946), Dr. Jones's cousin. Mrs. Parker served for many years as a member of the music faculty of Bob Jones University. Dr. Jones says of this gifted woman, "Harriette was one of the most godly, sweet-spirited, and cheerful Christians I have ever known. She was also beautiful. I especially remember the lovely pianologues she used to give at Bible Conference and vespers. She would sit at the piano and play a melody while reciting the words of a great hymn." She was killed in an accident when a truck collided with the automobile in which she was riding. Mrs. Parker is still remembered for the noble tune she wrote and for her radiant Christian testimony.



Bob Jones University
Greenville, South Carolina

Architect's Drawing. Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

The Opportunity Place: A fundamental Christian liberal arts university which stands without apology for the "old-time religion" and the absolute authority of the Bible. An annual enrollment of approximately 5,000 students from every state in the Union and 30–40 foreign countries and territories. Over 100 undergraduate majors in religion, education, fine arts, and science, and business; more than 65 majors in the seminary and graduate divisions of education and fine arts; majors leading to associate degrees; programs leading to one-year or two-year certificates. Further information may be obtained from the Community Relations Office, Bob Jones University, Greenville, South Carolina 29614. Telephone (803) 242-5100 (ext. 4207). Bob Jones University is not affiliated with The United Methodist Church.

Bob Jones University Hymn

("Wisdom of God")

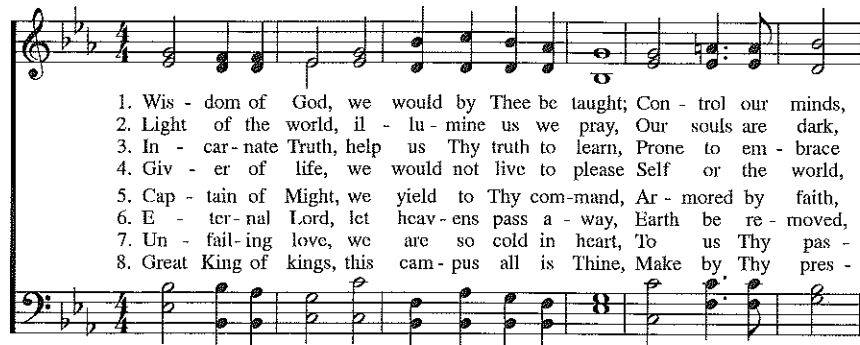
BACCALAUREATE. 10.10.10.10.

Bob Jones (Jr.) (1911-1997)

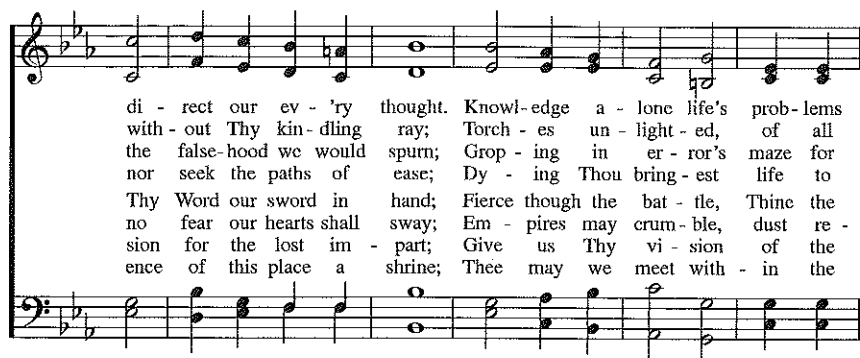
ca. 1945 (stanzas 1-3, 7-8); 1961 (stanzas 4-6)

Harriette Stollenwerck Parker (1913-1946)

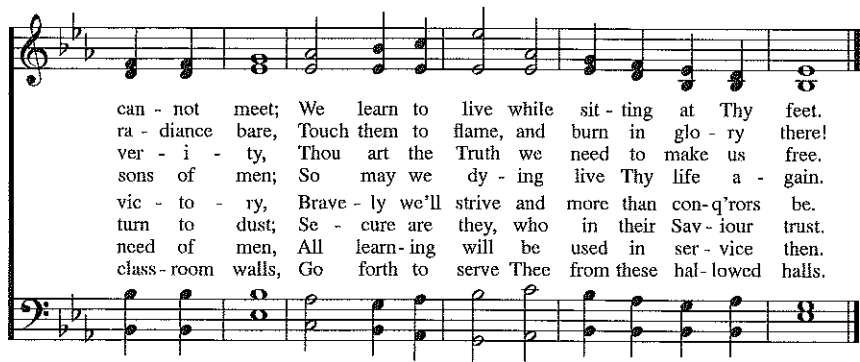
ca. 1945



1. Wis - dom of God, we would by Thee be taught; Con - trol our minds,
 2. Light of the world, il - lu - mine us we pray, Our souls are dark,
 3. In - car - nate Truth, help us Thy truth to learn, Prone to em - brace
 4. Giv - er of life, we would not live to please Self or the world,
 5. Cap - tain of Might, we yield to Thy com-mand, Ar - mored by faith,
 6. E - ter - nal Lord, let heav - ens pass a - way, Earth be re - moved,
 7. Un - fail - ing love, we are so cold in heart, To us Thy pas -
 8. Great King of kings, this cam - pus all is Thine, Make by Thy pres -



di - rect our ev - 'ry thought. Knowl - edge a - lone life's prob - lems
 with - out Thy kin - dling ray; Torch - es un - light - ed, of all
 the false - hood we would spurn; Grop - ing in er - ror's maze for
 nor seek the paths of ease; Dy - ing Thou bring - est life to
 Thy Word our sword in hand; Fierce though the bat - tle, Thine the
 no fear our hearts shall sway; Em - pires may crum - ble, dust re -
 sion for the lost im - part; Give us Thy vi - sion of the
 ence of this place a shrine; Thee may we meet with - in the



can - not meet; We learn to live while sit - ting at Thy feet.
 ra - diance bare, Touch them to flame, and burn in glo - ry there!
 ver - i - ty, Thou art the Truth we need to make us free.
 sons of men; So may we dy - ing live Thy life a - gain.
 vic - to - ry, Brave - ly we'll strive and more than con-q'rors be.
 turn to dust; Se - cure are they, who in their Sav - iour trust.
 need of men, All learn - ing will be used in ser - vice then.
 class - room walls, Go forth to serve Thee from these hal - lowed halls.

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Bob Jones University Hymn

("Wisdom of God")

Bob Jones (Jr.)

(1911-1997)

ca. 1945 (stanzas 1-3, 7-8); 1961 (stanzas 4-6)

1. Wisdom of God, we would by Thee be taught;
Control our minds, direct our ev'ry thought.
Knowledge alone life's problems cannot meet;
We learn to live while sitting at Thy feet.
2. Light of the world, illumine us we pray,
Our souls are dark, without Thy kindling ray;
Torches unlighted, of all radiance bare,
Touch them to flame, and burn in glory there!
3. Incarnate Truth, help us Thy truth to learn,
Prone to embrace the falsehood we would spurn;
Groping in error's maze for verity,
Thou art the Truth we need to make us free.
4. Giver of life, we would not live to please
Self or the world, nor seek the paths of ease;
Dying Thou bringest life to sons of men;
So may we dying live Thy life again.
5. Captain of Might, we yield to Thy command,
Armored by faith, Thy Word our sword in hand;
Fierce though the battle, Thine the victory,
Bravely we'll strive and more than conq'rors be.
6. Eternal Lord, let heavens pass away,
Earth be removed, no fear our hearts shall sway;
Empires may crumble, dust return to dust;
Secure are they, who in their Saviour trust.
7. Unfailing love, we are so cold in heart,
To us Thy passion for the lost impart;
Give us Thy vision of the need of men,
All learning will be used in service then.
8. Great King of kings, this campus all is Thine,
Make by Thy presence of this place a shrine;
Thee may we meet within the classroom walls,
Go forth to serve Thee from these hallowed halls.

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Robert Reynolds Jones, Sr.
 "The Boy Preacher," age 15, 1898
 (1883-1968)
 Turner, *Standing Without Apology*, p. 5

The Boy Preacher

Robert Reynolds Jones, Sr.

By the Editor

"Mary Gaston, get my shoes; I must go to preach." With these words "the boy preacher," now eighty-four years of age and in the university hospital, slipped into eternity. He had preached thousands of sermons, to millions of people, with hundreds of thousands of converts as a result of his preaching. He had been preaching since age eleven, and at age thirteen he had built his own "church"—a brush arbor made from brush, lattice work, trees, and other materials. From this little "church," built by a thirteen-year-old boy, came a church of fifty-four members, and the boy preacher served as its pastor for about a year. Before age fifteen he was licensed as a preacher by the Methodists of Alabama. At age sixteen he was the preacher for the Headland Circuit, a circuit of five churches including the church that he had built as a brush arbor at age thirteen.

Methodist Roots

Robert Reynolds Jones was born on October 30, 1883, in Shipperville, Alabama, to William Alexander Jones and Georgia Creel Jones. He had three brothers and eight sisters, and he was the eleventh of the twelve children. Robert's father was Methodist, and his mother was Baptist; they moved to Brannon Stand, near Dothan, Alabama, when he was three months old, and there they became associated with the Beulah Methodist Episcopal Church. From the time he was six years old, Robert had a strong desire to settle the matter of his salvation. When he was eleven years old, his family went to a revival meeting at a country Methodist church about four miles from their home; the preacher that day was eighty years old, and young Robert was the first to respond to the invitation to receive Christ as his Saviour. He went forward, and he was converted. From that time, he began preaching to anyone who would listen. When he was twelve years old, he became Sunday School Superintendent of the Methodist church at Brannon Stand.

Alex, Robert's father, encouraged his son to develop his speaking ability. Robert memorized Scripture and other material, and he demonstrated an unusual ability to retain and to recite these items. Although he was naturally shy, he obeyed his father and recited his memorized pieces as entertainment for family and friends. Thus his father gave him his earliest encouragement to speak in front of a group. He was good at debate. He had strong convictions, and he had the courage to be true to what he believed. In later years he said, "Two boys laughed at me for becoming a Christian. One of them later went to prison for murder, and the other sleeps in a drunkard's grave."¹

¹Bob Jones, Sr., "Chapel Sayings of Dr. Bob Jones Sr.," p. 9.

School Bells and Wedding Bells

After Robert finished grade school, the Rev. Dr. Charles Jefferson Hammitt came to his town, organizing Sunday Schools. Impressed with Robert's ability to memorize and recite, the Rev. Dr. Hammitt offered to take Robert into his home in Kinsey, about thirteen miles from the Jones's home, and to obtain a scholarship for Robert so that he could receive a good education at the Mallalieu Seminary, of which Dr. Hammitt was the principal.² The offer was accepted, and young Robert left his mother and father to go away for school. The departure from parents and home was very painful for Robert, who was very attached to his parents.

On one of his visits home, Robert learned that his mother was very ill; in fact, his father had planned to send for him the next day. Robert went into the room where his mother lay gravely ill. She greeted him with her usual question: "Son, have you been a good boy?"

And he was able to respond honestly, "Yes, Mother, I've been a good boy." The seriousness of her illness was plain to see, and Robert tried to hold back his tears.

His mother looked into his wet eyes and said, "Son, Mother loves you so much. You have never given Mother any trouble."

After the funeral, Robert stayed at the grave-side until after everyone had departed. In the cool of the evening, he looked down at the mound of earth that covered his mother's body and said, "Mother, I will see you again some day. I will meet you again some day. I will meet you in heaven." Robert was not yet fourteen years old when his mother died.³

Only three years later, Robert's father was seriously ill, and Robert went home to be with him. His dying father said to him, "My son, I am going Home. I want you to promise to meet me in heaven."

Robert replied, "Yes, Father, I will meet you in heaven; our whole family will be united some day."

²The Rev. Dr. Charles Jefferson Hammitt, D.D. (1858-1935), from the Methodist Episcopal Church (northern), was sent into the South as a missionary. He served several pastorates and was principal of the Mallalieu Seminary from 1886 to 1899. Mallalieu Seminary, near Dothan, Alabama, was one of only two secondary schools in southeastern Alabama. It was organized at Rocky Creek Methodist Episcopal Church in 1882 as Forest Home Seminary and was later re-named Mallalieu Seminary in honor of Bishop Willard Francis Mallalieu (1828-1911). Mallalieu Seminary closed October 31, 1923, because the Methodist Episcopal Church (northern) could not support the school financially. A historic site marker was placed near the location of this school on November 16, 1993, by the Historic Chattahoochee Commission, Town of Kinsey, Houston County Commission and Dothan Landmarks Foundation, Alabama. There is a reference to the school in *To Give the Key of Knowledge: United Methodists and Education, 1784-1976* (p. 110), but the information is inaccurate: "Forest Home Seminary Hedland, Alaska (1883-)." The entry should read "Headland, Alabama (1882-1923)," and it ought to state that the name of the school was changed to Mallalieu Seminary. (Information from Daniel L. Turner, *Standing Without Apology*, pp. 6, 326 note 33; and from historic site marker, Historic Chattahoochee Commission, Kinsey, Alabama.)

³Melton Fisher Wright, *Fortress of Faith*, pp. 23-24. See also Robert Kirthwood Johnson, *Builder of Bridges*, pp. 32-33.

With the little strength that was left in him, Alex Jones sang the hymn, "Jesus, Saviour, Pilot Me."⁴ He sang until he came to these words:

When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest, . . .

His voice broke off, and he stopped singing, and he entered his eternal home.⁵

Many years later, as Robert thought about his deceased father and mother, he maintained his confident hope in everlasting life.

When I was [almost] fourteen years old, I knelt by my dying mother's bed. She smiled at me through the death shadow on her face and said she was going Home. She asked me to meet her in Heaven, and I gave her my promise. Her body sleeps in a lonely cemetery in the state of Alabama. As I have sat by her grave and listened to a funeral dirge played by the wind in the pine trees nearby, I have said, "Mother, I will see you again someday."

Some people say I am dreaming. If I am, don't wake me. If this world were all, I would want my Christian faith. My faith hangs a rainbow of hope over the dust of my loved ones and kindles a smile on the brow of my bereavement. This world is not all. There is a God. There is a Heaven. There is a Hell. I am playing a safe game. If there were only one world, I have already won. Since there is an afterlife, I win for two worlds. You don't have to take any chances with your soul. Don't take any.⁶

In the same year that his father died, 1899, Robert was graduated from Kinsey High School. Two years later he entered Southern University in Greensboro, Alabama, a Methodist college.⁷ At this Methodist school, he received a good education in the liberal arts and pursued a difficult academic course, concentrating

⁴The hymn was written by Edward Hopper (1818-1888) in 1871 and first published in *The Sailors' Magazine*, 1871. Music for the hymn was composed by John Edgar Gould (1822-1875) and first published in *The Baptist Praise Book* in the same year. The original hymn has six stanzas.

⁵Wright, p. 24. See also Johnson, pp. 34-35.

⁶Bob Jones, Sr., "Chapel Sayings of Dr. Bob Jones Sr.," pp. 13-14.

⁷Southern University, Greensboro, Alabama, was founded by the Alabama Conference of the Methodist Episcopal Church, South, and was chartered by the General Assembly of Alabama in 1856. Its charter, which became part of the Constitution of the State of Alabama, stated: "The Alabama Conference has resolved to establish an institution of learning for the promotion of literature, science, morality and religion." In a report adopted by the Alabama Conference this mission is expressed: "Its [Southern University's] main object is to set God, His attributes, and government before the minds of our educated young men and fill them with the Spirit of Jesus Christ." (Daniel Pinkney Christenberry, *The Semi-Centennial History of the Southern University, 1856-1906*, p. 10.) The college opened its doors in October 1859. The Civil War devastated the finances of the university, and as revenues from cotton became less and less, the school never recovered.

In the early 1900s the Ministerial Association of the Alabama Conference established a fund in order to send delegates to the Summer Student Conference at Ashville, Alabama. "By the aid of this fund, any young man may attend the Conference, there catching a glorious vision of the Risen Christ and return to this Association filled with inspiration and power. . . . In appreciation of the generous gift of \$100.00 to the fund by the Evangelist, Rev. R. R. Jones, the Association has called it the Bob Jones Permanent Conference Fund" (Christenberry, pp. 95-96).

on Latin, mathematics, and science. Robert spent three years at Southern University, and during this time he continued preaching. He would preach or hold revivals on weekends during the school year, and he preached full-time during the summer. In 1900, before he attended college, Robert was listed as a Local Preacher in the Alabama Conference of the Methodist Episcopal Church, South. While he was in college, in 1903, he was elected and ordained Deacon. In 1907 he was elected and ordained Elder.⁸

Robert met Bernice Sheffield,⁹ a student at Judson College in Marion, Alabama, and they were married on October 24, 1905. He was almost twenty-two years old at the time of his marriage. A few weeks after their marriage, she was diagnosed with an advanced case of tuberculosis. A futile attempt to improve her health by taking her to a more favorable climate in the western part of the country was followed by her death in August 1906, only ten months after they were married. Trusting God to guide him through this most difficult loss, Robert continued his preaching and gave his best to the service of Christ and the church. He felt called by God to be an evangelist, and he determined to give his entire life to the work of evangelism.

In January 1907, Robert met Mary Gaston Stollenwerck (1888–1989), a convert at one of his meetings. They were married on June 17, 1908. Their only child was born on October 19, 1911, and they named him Robert Reynolds Jones, Jr. Mrs. Jones continued to travel with Robert, and she employed the help of a maid during their son's early years.

The Word Goes Forth

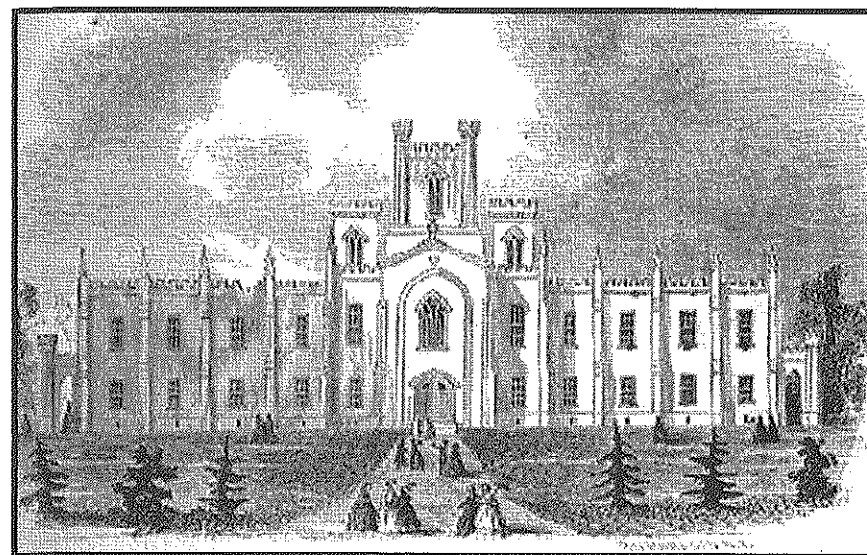
When Sam Jones died of heart failure on a train in Perry, Arkansas, on October 15, 1906, evangelist Billy Sunday was at the height of his revivalistic

On May 30, 1918, Southern University merged with Birmingham College (founded 1898), and the new school was named Birmingham–Southern College and was located on the grounds of Birmingham College in Birmingham, Alabama. The old campus at Greensboro was destroyed in a tornado in 1973.

Today Birmingham–Southern College, which is affiliated with The United Methodist Church, offers the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Fine Arts, Bachelor of Music, Bachelor of Music Education, Master of Arts in Public and Private Management, and Master of Music. The college also has been ranked by *U.S. News & World Report* magazine as the most efficiently operated school in the nation and as one of the 10 Best Values in America. The same magazine has ranked Birmingham–Southern College among the top National Liberal Arts Colleges in the country and previously as the No. 1 Southern Regional Liberal Arts College.

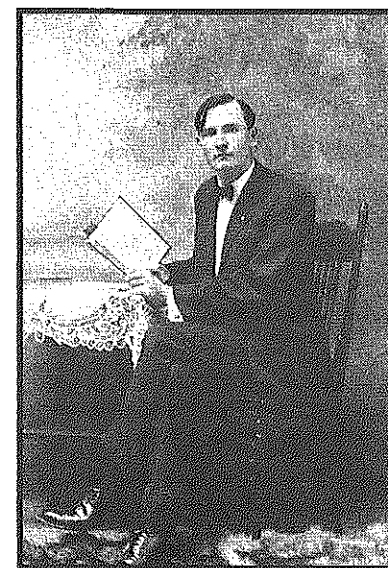
⁸*Minutes of the Alabama Conference of the Methodist Episcopal Church, South*. Sixty-Eighth Session, Ozark Ala., Dec. 12–18, 1900, p. 5. Seventy-First Session, Pensacola, Fla., Dec. 9–14, 1903, pp. 28–29. Seventy-Fifth Session, Enterprise, Ala., Dec. 4–9, 1907, p. 13.

⁹Bernice Sheffield Jones (1885–1906) "made a profession of religion" at age eleven and joined the Baptist Church. She was graduated with honors from Judson College, Marion, Alabama, in 1904. She took a post graduate course the following year. After her marriage she joined the Methodist Episcopal Church, South. Her last words were, "I know and can trust my Saviour." Her obituary appeared in the *New Orleans Christian Advocate* (October 25, 1906), a Methodist publication. Turner, p. 327 n. 54.



Southern University
Founded 1856; opened 1859
Greensboro, Alabama

Courtesy of Birmingham–Southern College, Birmingham, Alabama. Used by permission.



Robert Reynolds Jones, Sr.
The Young Evangelist, age 19
Johnson, *Builder of Bridges*, p. 38

career. But the name of Sam Jones, a Methodist evangelist, was soon to be joined by that of Robert Reynolds Jones, not related to Sam but also a Methodist evangelist, as one of the most popular preachers and most effective evangelists of the day. Larger and larger crowds were coming to hear the boy preacher, now a young man with a striking appearance and a commanding voice. Now in his twenties, Robert was becoming known as the South's Beloved Evangelist.

Robert referred to Billy Sunday as "the greatest of the great" in the field of evangelism.¹⁰ And Billy Sunday returned the compliment when he said of Robert that he was "the greatest evangelist of all time."¹¹ Billy Sunday said that Robert had "the wit of Sam Jones, the homely philosophy of George Stuart, the eloquence of Sam Small, and the spiritual fervency of Dwight L. Moody."¹² Three of these (all except Moody) were Methodists.

Two Interesting Converts

In 1908, when Robert was conducting an evangelistic campaign in Ozark, Alabama, one of those who responded to the invitation was an old blind man, who found his way to the altar rail. Young Robert explained God's plan of salvation, and the old man received Christ as his personal Saviour. With tears flowing from his blind eyes, the old man asked the evangelist, "Young man, when were you born?"

Robert replied, "October 30, 1883."

The old man said, "I am Dr. Dick Reynolds. I was the physician who attended your mother when you were born. I had my son look up the record today, and you got the date right." Robert had been instrumental in bringing to the *new birth* the doctor who had brought him to his *first birth*.¹³

A week later Robert finished his visit to Ozark and began another evangelistic campaign in Abbeville, Alabama. One night, during the invitation an elderly man came to the front to receive salvation. This man looked familiar to Robert, and he asked the man his name. "My name is Robert Reynolds. I was your dad's

¹⁰Johnson, p. 47. "Billy" Sunday was William Ashley Sunday (1862-1935).

¹¹Johnson, p. 47.

¹²Johnson, p. 47. See also Wright, p. 283.

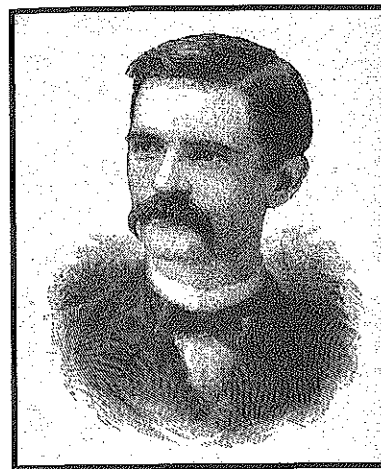
Rev. Samuel Porter Jones (1847-1906) was originally a lawyer and a drunkard, but after his conversion he became a Methodist minister (North Georgia Conference of the Methodist Episcopal Church, South) and an evangelist; the last of these was the basis for the comparison with Robert Reynolds Jones. They were not related.

Rev. Dr. George Rutledge Stuart (1857-1926), D.D., LL.D., was a minister of the Methodist Episcopal Church, South; he served as a pastor in Cleveland, Tennessee; he established Centenary Female College there in 1884, and later taught at the college; and he was a Methodist evangelist.

Dr. Samuel White Small (1851-1931), Ph.D., D.D. (1851-1931), also known as "Old Si," was an editor, Methodist, and evangelist, associated for some years with Rev. Samuel Porter Jones.

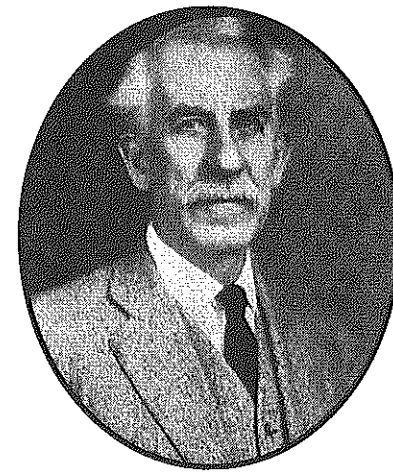
Dwight Lyman Moody (1837-1899) was an evangelist; he was converted in Boston in 1854; preached in America and conducted preaching missions to England, Scotland, and Ireland; and established the Chicago Bible Institute in 1889, which was later called Moody Bible Institute.

¹³Wright, p. 28; Johnson, p. 107.



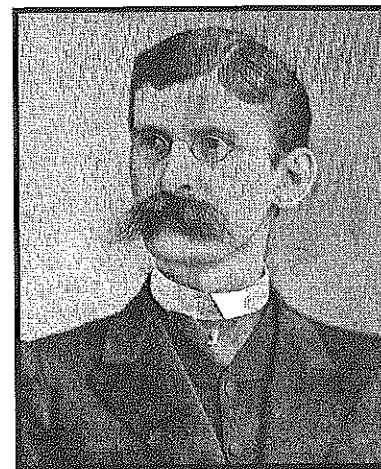
Rev. Samuel Porter Jones
(1847-1906)

Sermons by Rev. Sam. P. Jones, frontispiece



Rev. Dr. George Rutledge Stuart, D.D., LL.D.
(1857-1926)

The Methodist Quarterly Review, October 1926, frontis.



Dr. Samuel White Small, Ph.D., D.D.
"Old Si"
(1851-1931)

Editor, Methodist, Evangelist,
Author of the Bob Jones College Creed
Sermons by Rev. Sam. P. Jones, p. 540



Dwight Lyman Moody
(1837-1899)

Sankey, My Life and the Story of the Gospel Hymns, p. 19

best friend. We fought side by side in the Confederate Army, Company H, Alabama Regiment 37. Your dad was a brave and honorable man."

"Yes, yes; I remember now, Mr. Reynolds," said Robert. "You are the man for whom I am named!"

"That's right. And little did I know that Alex's boy would point me to Christ, my Lord. I am deeply grateful." There was now "a new name written down in glory," the name of the man for whom Robert had been named at birth.¹⁴

Methodist Evangelist

Robert was becoming widely known as an evangelist, and his services were held both within and beyond the Methodist Church. He had been elected a lay delegate to the Alabama Conference of the Methodist Episcopal Church, South, several times.¹⁵ He was also elected reserve General Conference Delegate in 1909 for the 1910 General Conference of the Methodist Episcopal Church, South.¹⁶ In addition to his involvement in the Annual Conference and the General Conference, Robert used his evangelistic ministry in the service of the Methodist church. When the 86th Session of the Alabama Conference was held in Lafayette Street Church, Dothan, from November 28 to December 3, 1917, Robert, the evangelist, was the preacher at the evening service in that church on Conference Sunday (December 2, 1917).¹⁷ These preaching engagements were arranged by the Committee on Public Worship.¹⁸ At the 93rd Conference, 1924, the Minutes record the memoir of C. T. Reid, who "was converted in a great revival conducted by" Robert, and "he heard and answered the call to preach, joining the Conference in 1908."¹⁹ In 1932, during the 63rd Session of the North Alabama Conference of the Methodist Episcopal Church, South, the Committee on Evangelism called upon every church to hold a revival meeting between New Year's Day and Easter. In addition, two great evangelistic conferences were to be held early in January 1933, one in Birmingham and one in Montgomery. Robert was among the speakers for these conferences, and great congregations attended the meetings.²⁰

Across denominational lines and state boundaries, Robert continued his evangelistic ministry. By the time he was thirty years of age, he had preached in twenty-five states. At the time of his death, he had preached in all fifty states and

¹⁴Wright, p. 28. The original name was Robert Reynolds Davis Jones, in honor of Robert Reynolds and Jefferson Davis (1808-1889, President of the Confederate States of America). The "Davis" name was soon dropped. See Johnson, pp. 7-8, 107.

¹⁵"R. R. (Bob) Jones, a local preacher, who was several times elected a lay delegate to the Conference." Marion Elias Lazenby, *History of Methodism in Alabama and West Florida*, p. 568.

¹⁶Lazenby, p. 570.

¹⁷Lazenby, p. 635. The Rev. Mr. Lazenby was the host pastor for this session of the Conference (see Lazenby, p. 633).

¹⁸Lazenby, p. 636.

¹⁹Lazenby, p. 721.

²⁰Lazenby, p. 751.

thirty foreign countries. In Crawfordsville, Indiana, in 1915, more than four thousand women assembled to hear Robert's sermon, "The Modern Woman." In Hartford City, Indiana, in the same year, on the last Sunday of the meetings 1,600 people joined the churches. In 1916, in a six-week crusade in Gloversville, New York, attendance reached 175,000, and there were 1,780 recorded decisions for Christ. In 1917 seventeen churches participated in Robert's crusade in Zanesville, Ohio, from February 18 to April 1. Total attendance was 266,000, and there were 3,284 recorded conversions. Attendance on the closing day was 18,000. A crusade in Grand Rapids, Michigan, resulted in more than 5,000 conversions, with 15,000 attending the opening service. In 1920 Robert appeared with William Jennings Bryan (1860-1925) at the Winona Lake Bible Conference in Indiana. In his own opinion, Robert felt that his greatest crusade was at Montgomery, Alabama, in 1921. The meetings opened on Sunday, May 22, and the headlines the next day summed up that first service: "More Than Five Thousand Held Spellbound by Eloquence of Splendid Evangelist: Hundreds Turned Away at Each Sunday Service." Robert felt that the greatest individual meeting he ever held was his address to 5,000 men, entitled "Sins of Men."

The chronicle of mass meetings, large successful crusades, and multiple decisions for Christ continued throughout most of Robert's life. His evangelistic ministry took him to thirty nations. He made an around-the-world missionary tour in 1952 at age sixty-nine, and again in 1959 at age seventy-six. In 1964 he and his wife traveled to fourteen countries, a gift presented to him in honor of his eightieth birthday.

In August 1921 Robert was honored by Muskingum College in New Concord, Ohio, and its president, Dr. J. Knox Montgomery, presented him with the honorary degree of Doctor of Divinity. In 1941 he received the degree of Doctor of Letters (LL.D.) from John Brown University, Siloam Springs, Arkansas.

Knowledge and Vital Piety

Unite the pair so long disjoin'd,
Knowledge and vital piety.²¹

"Mary Gaston, I am going to build a school." Robert had just come out of a restaurant or drugstore with two take-out lunches. It was early in April 1925, in Kissimmee, Florida.

His wife could hardly believe her ears. "Robert, are you crazy?" she asked.

"No, honey, I'm not crazy."

²¹Charles Wesley (1707-1788), "At the opening of a school in Kingswood" (*Hymns for Children*, 1763).

Of course she knew that he was not crazy; and she also knew that he was not joking. She knew that if he determined to do something, he would pour heart and soul into the endeavor. And that was what bothered her. "Robert," she asked, "are you sure this is the thing God wants you to do? He has blessed you so abundantly in evangelistic work; do you think He wants you to give up this fruitful ministry to enter a field about which you know very little and for which you have had such limited training?"

Robert explained his sense of divine calling to this ministry in words that were very convincing: "Honey, I want to build a school that will have high cultural and academic standards and, at the same time, a school that will keep in use an old-time, country mourner's bench where folks can get right with God."²²

This great concern had been growing in his mind and heart for many years. It was the natural sequel to his ministry of evangelism. As he traveled around the country, time after time he heard the problems of people whom he met in the course of his evangelistic ministry. And one of the greatest of the problems, told to him repeatedly by different people in all areas, was the disaster of children from Christian homes, going away to college, and having their faith challenged, ridiculed, and in many cases destroyed. Examples of this problem were legion. And the evangelist saw his dream of an educational institution as a direct outgrowth of his evangelistic ministry.

A retired minister in the Northwest told Robert this story after an evangelistic service one night:

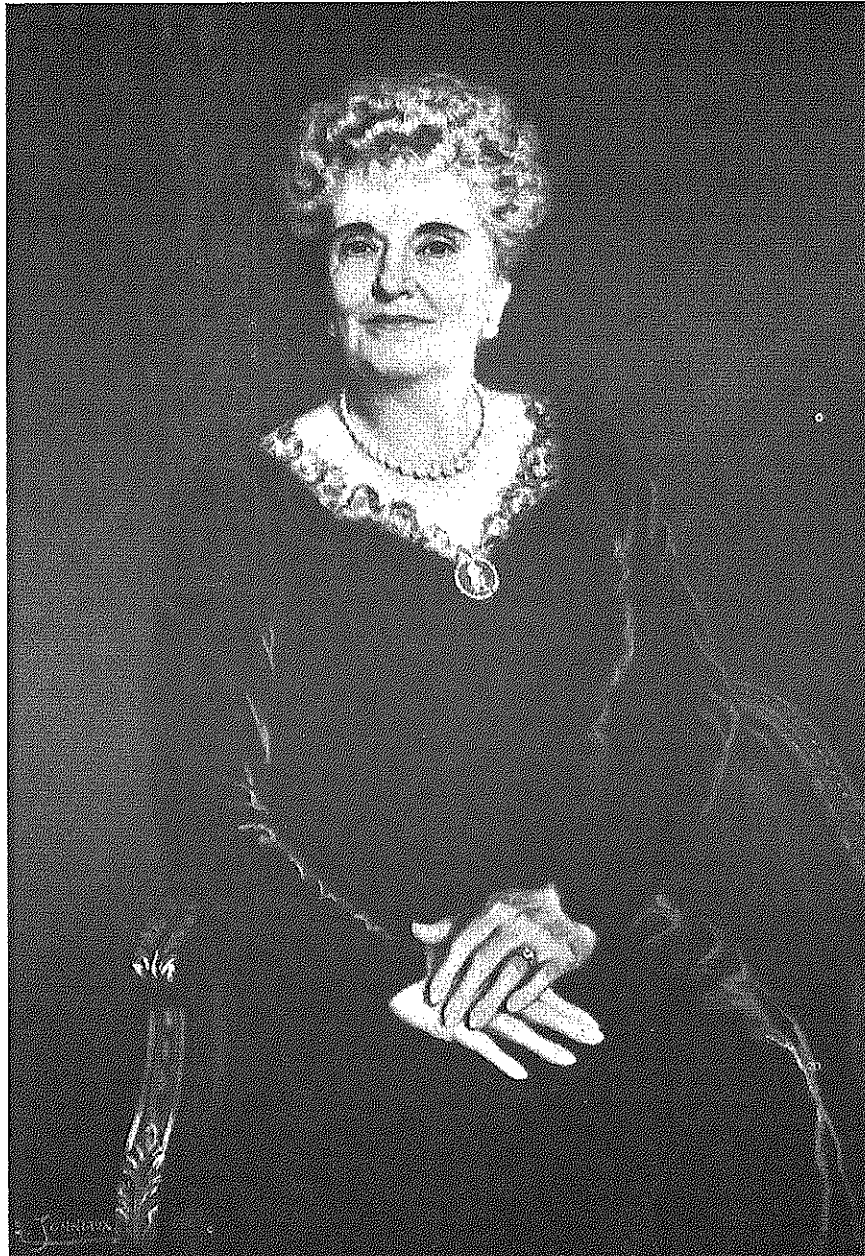
Brother Bob, I am an old superannuated minister of the Gospel. I came to the great Northwest as a missionary. . . .

After I began my ministry here in the Northwest, it occurred to us that my denomination had no school anywhere in this section of the country. We preachers had a conference. We said, "We must build us a church school so we can educate our own children." We perfected the plan. . . . [My wife and I] had only one child. He was a boy. He was a fine boy; bright, clean, obedient, and Christian. He graduated from high school with honors. We were proud of him. . . .

The day came when he was going to college. It was the happiest day of my life. My wife and I stood on the front step and kissed our dear boy good-bye. . . . That night, . . . I prayed a prayer something like this: "Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us."

. . . At the end of four years, my boy came home with his degree; but he came home an atheist, laughing at my religion, at the Gospel I preach, and at the faith of his mother. My son is a middle-aged man now; but he is a drunken, atheistic bum. Brilliantly educated, he . . . laughs at the Gospel I have preached for sixty years, and makes fun of his old mother's faith.

²²Wright, p. 45.



Mrs. Mary Gaston Stollenwerck Jones
(1888-1989)
Johnson, *Builder of Bridges*, p. 159

Brother Bob, my wife and I are old. You are a young man. Go up and down this country and tell this story, and warn the people that the educational drift of this nation is atheistic. Tell the people to awake or this nation is gone.²³

On another occasion, a young man followed Robert after the evening service. Robert asked him if he wished to speak with him, and he could see that the young man was crying. They went to Robert's hotel room, and the young man told this story:

My father died three months before I was born. . . . My mother . . . got a little house on a back street and a job to support herself and take care of me.

I grew up in Sunday school and church. . . . I had the reputation of being the brightest boy that ever graduated from the high school in our town. . . . I received every honor that was possible for a boy to get. . . .

Mother smiled and said, "You are going to college this fall. . . . All your life I have saved a little money each week, sometimes three dollars, but always one dollar. . . . I have enough to send you to any leading university of your choice!" . . .

Last fall my precious mother packed my trunk; and she put her own Bible in the tray of the trunk, the Bible she had marked, the Bible she had prayed over, and over which she had wept. Mr. Jones, I am a boy, but when I came to this school, I was as pure as the purest girl who ever lived. . . .

. . . He [the teacher] dropped doubts in my mind every time I went to class. Little by little he broke down my religious resistance. After a while, I lost my faith. I didn't believe in my Bible. I didn't believe there is a God. I was miserable, but I tried to be decent for my mother's sake. I do love my mother.

But I couldn't be decent. I had lost the inward urge. I had lost the power to be good. Oh, I hate to tell you this, Mr. Jones, but one night I went out with the boys. I have lived in awful sin. I have been drunk for six weeks. I have gambled away the money Mother saved. I have gone with wicked women, and my faith is all ruined.

Today I had a letter from my mother. She will be here tomorrow. Oh, Mr. Jones, I can't see her. I couldn't look at her. She thinks I am pure. She thinks I am the same boy I was when I left her a few months ago. I couldn't stand to look into her eyes. If I did look at her, I couldn't kiss her, for I have an unspeakable disease. I am going downtown in the morning before Mother gets here and buy a gun and kill myself. If there is a hell, as my mother's Bible says, it isn't any worse than the hell I am in.²⁴

The stories of young people who had made shipwreck of their faith at college,²⁵ sometimes at a so-called Christian college, impressed Robert with the educational and evangelistic urgency of founding an institution of higher learning where the Bible would be the foundation of the school and of all its departments. His growing conviction of the need for a biblically sound institution with high academic standards was becoming more and more a part of his evangelistic zeal.

²³Wright, pp. 42-43.

²⁴Wright, pp. 40-42.

²⁵"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Timothy 1:19). See also Turner, p. 334 n. 46 and 334 n. 47.

He told a small group of people: "I am tired of leading boys and girls to Jesus Christ and then seeing them attend institutions which shake their faith in the deity of Christ whom they trust and in the Word of God which they have been taught to believe."²⁶ As early as 1916 or 1917, Robert had told his wife, "I'm going to see that someone organizes or founds a Christian school—a real Christian school."²⁷ His words are reminiscent of John Wesley, who said in reference to the Kingswood School, "I *will* have one or the other: a *Christian* school or none at all."²⁸

Robert assembled a group of supporters and trustees, and on December 1, 1926, ground was broken on Saint Andrews Bay, nine miles from Panama City, Florida; later this site would be called College Point. The trustees had supported Robert in all phases of the planning for the college except one: the name of the school. He was vigorously opposed to having the school named after himself, but the trustees were even more adamant and insisted that the school, which was so closely connected with Robert the evangelist, must be named after him in order to make the affiliation easy to recognize. They cited examples of men who had given their names to their schools: John Harvard, Elihu Yale, Johns Hopkins, and others. Thus on September 14, 1927, Bob Jones College was opened, with eighty-eight students. By the end of its first academic year, the enrollment had increased to 125 students.

On the opening day, while the audience was singing "Faith of Our Fathers," the trustees and faculty members marched in and signed the College Creed, which was part of the College charter. It was not, as many have erroneously supposed, written by Bob Jones. It was written by his preacher-journalist friend, Samuel W. Small—a Methodist. Sam wrote it in pencil on the back of an envelope.²⁹

Some time afterward, in reflecting on the College Creed, Dr. Bob Jones said: "I have traveled all over the world, and this creed is acceptable to all conservative fundamental Protestant beliefs. . . . God was with us in the writing of this creed. If I had not been an evangelist and had not known the Bible as I did, I might have let something slip into the creed that would have given us trouble. I had all types

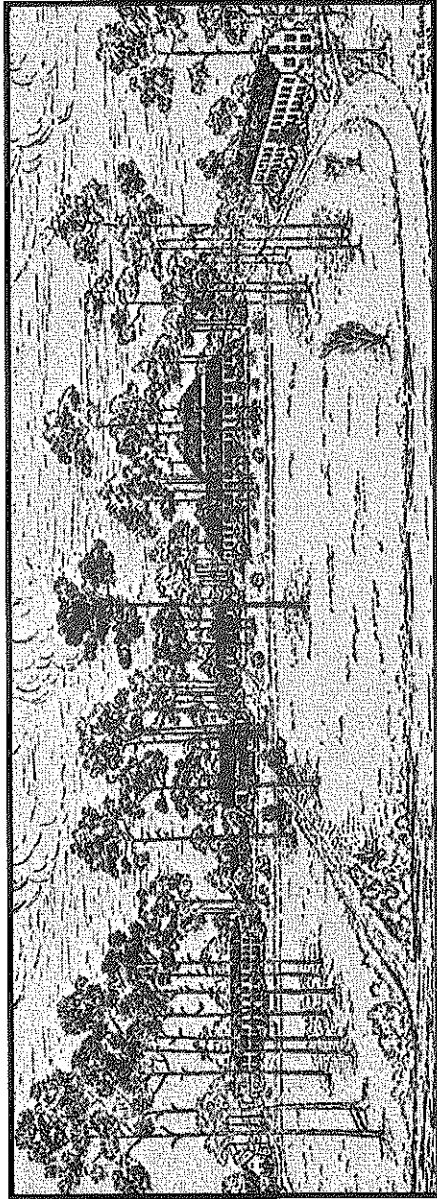
²⁶Wright, p. 44.

²⁷Turner, p. 20.

²⁸John Wesley, *The Works of John Wesley*, Volume 22; Journal and Diaries V (1765-75), Wednesday, March 12, 1766, p. 32. See also John Wesley, *The Journal of the Rev. John Wesley* (Standard Edition, Edited by Nehemiah Curnock), Volume V, Wednesday, March 12, 1766, p. 159. See also John Wesley, *The Works of John Wesley* (The Third Edition, ed. Thomas Jackson), Volume III, Wednesday, March 12, 1766, p. 231.

Wed. 12. I rode over to Kingswood and, having told my whole mind to the masters and servants, spoke to the children in a far stronger manner than ever I did before. I will kill or cure; I *will* have one or the other: a *Christian* school or none at all.

²⁹Wright, pp. 50-51; see also Johnson, pp. 180-181, and Turner, pp. 29-30.



Bob Jones College
College Point, Florida
Johnson, *Builder of Bridges*, p. 172

of pressure to include certain pet doctrines of certain denominations; but Sam Small, bless his heart, knew exactly what to put into it."³⁰

Dr. Bob Jones had been encouraged to maintain the spiritual life of the school through the chapel services by the Rev. Dr. Henry Clay Morrison, a Methodist minister and President of Asbury College in Wilmore, Kentucky: "No school will die spiritually if you keep your chapel platform hot."³¹ At the present time, all students and faculty at Bob Jones University recite the University Creed, written by the Methodist Dr. Samuel White Small, at every chapel service, five days a week:

I believe in the inspiration of the Bible (both the Old and the New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.³²

In 1929, the Florida State Department of Education granted recognition to the high-school and junior-college work. (The Bob Jones Academy, a private high school, was founded in the same year as the College.) In 1930, three years after its founding, Bob Jones College granted the first Bachelor of Arts degrees to five students, including Bob Jones, Jr.

By 1933, several factors combined to indicate that a change of location for Bob Jones College would be in the best interest of the school, its students, and its position as an influence on the surrounding community. Dark clouds on the financial horizon were causing problems world-wide, and the nation was in the depths of the Great Depression. Foreclosures related to the school's bonded indebtedness threatened the continuation of the college. Its isolated situation at College Point was a hindrance to involvement by faculty and students in the life of the community. And the growing student body, which had increased to two hundred students even during the Depression years, needed a larger facility.

³⁰Johnson, p. 181.

³¹Johnson, p. 182. See also Wright, p. 284. Rev. Dr. Henry Clay Morrison (1857-1942) was a member of the Kentucky Conference of the Methodist Episcopal Church, South. He was a traveling evangelist from 1890 to 1910. He was president of Asbury College, Wilmore, Kentucky, 1910-1925 and 1933-1940. In 1923 he founded Asbury Theological Seminary, also in Wilmore, and served as its president until his death. (He is not to be confused with Bishop Henry Clay Morrison [1842-1921] of the Methodist Episcopal Church, South.) (Nolan B. Harmon, ed., *The Encyclopedia of World Methodism*, Volume II, p. 1675.)

Asbury College was founded in 1890 by members of the Methodist Episcopal Church, South. In 1905 it became independent of the church, the property being transferred to a self-perpetuating board of trustees. (*To Give the Key of Knowledge: United Methodists and Education, 1784-1976*, p. 83.)

³²The Bob Jones University Creed, originally penned (actually penciled) by Samuel White Small. © 2003 Bob Jones University. Used by permission.

The final choice of a new location was between Anniston, Alabama, and Cleveland, Tennessee. The decision was made to move to Cleveland, to the site of the old Centenary Female College. Centenary was a two-year junior college, and it was one of the finest schools for women in the state of Tennessee. It had been founded in 1884 by the Rev. Dr. George Rutledge Stuart (1857–1926), a Methodist minister and educator; Rev. Dr. David Sullins (1827–1918), father-in-law of Rev. Dr. Stuart; and Rev. Joseph A. Stubblefield (1850–1910). It was owned by the Holston Conference of the Methodist Episcopal Church, South.³³ The Cleveland Chamber of Commerce was eager to have Bob Jones College relocate in their community, and they raised \$10,000 for repairs and improvements to the property. The move from Florida was made on June 1, 1933, and Bob Jones College re-opened at Cleveland, Tennessee, on September 6, 1933. After the opening hymn ("Amazing Grace"), the entire assembly—local residents, friends, faculty, and students—recited the Bob Jones College Creed. It was the same Creed that Samuel W. Small, Dr. Bob's Methodist preacher-friend, had written on the back of an envelope in 1927. It is the same Creed used by Bob Jones University today. At this opening assembly, Dr. Bob Jones re-stated his educational philosophy: "Education with God left out will ruin our civilization. Education with God left out is worse than no education. The aim of Bob Jones College is to combine learning with the principles of Christ."³⁴

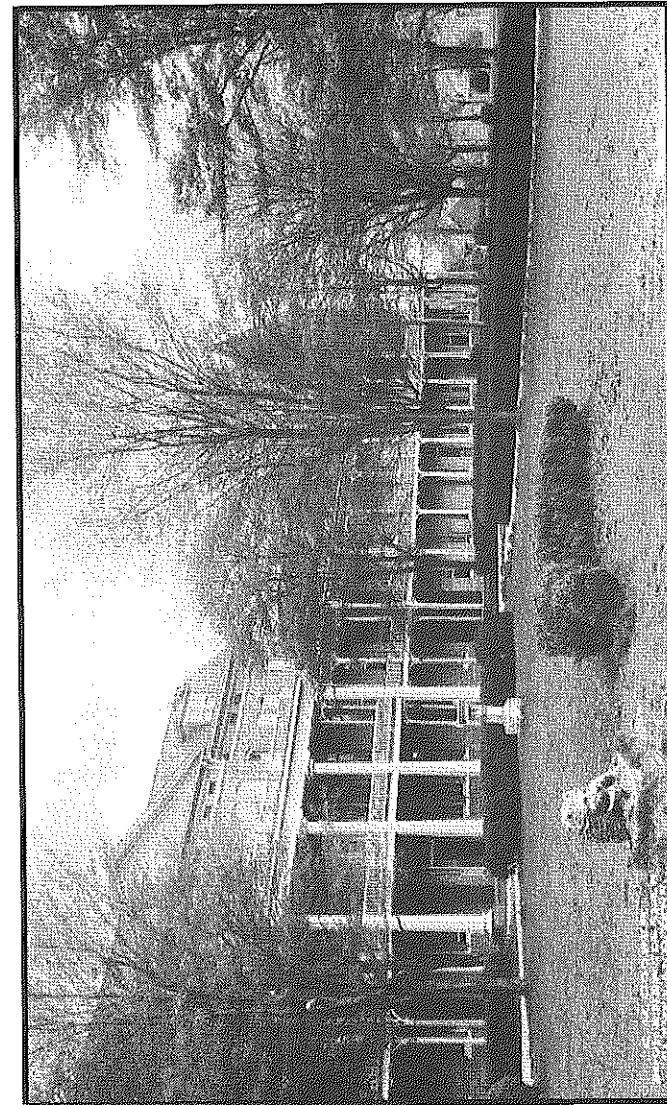
The years in Tennessee saw continued growth and expansion. The first year at Cleveland, there were approximately three hundred students—an increase of fifty percent over the largest enrollment during the years in Florida.

³³Centenary Female College was founded in 1884, according to Horace M. Du Bose, *A History of Methodism: Being A Volume Supplemental to "A History of Methodism" by Holland N. McTyeire, D.D.*, Appendix, "Colleges of the Methodist Episcopal Church, South," p. 575. *The Encyclopedia of World Methodism* says that it "was established in 1883" (Volume I, p. 431). The school was chartered on April 1, 1885; opened in September 1885, with Dr. Sullins as its first president; and was formally dedicated on October 24, 1885. A fire spread through the main building on February 9, 1907, and by October 1907 a new building had been built. In 1917 the building was sold to pay its debts. The trustees purchased the building and in 1918 returned the school to the Holston Conference. Centenary Female College was a nice finishing school, and it was the pride of the Holston Conference. In 1928 Flora Bryson leased the school for one year. The school had been renamed New Centenary, and it closed after the Christmas holiday in 1929. In February 1930 the school was leased for three years to the Smoky Mountain Schools. *The Encyclopedia of World Methodism* erroneously states, "It was sold to another denomination in 1937" (Volume I, p. 431). This incorrect information is repeated in *To Give the Key of Knowledge: United Methodists and Education, 1784–1976* (p. 100), which also states, incorrectly, that the College was established by the Methodist Episcopal Church; in fact, it was established by ministers of the Methodist Episcopal Church, South. The sale occurred in 1933, to Bob Jones College, which was not another denomination but was in fact an interdenominational Christian college founded by the Southern Methodist evangelist.

While Bob Jones College was in Cleveland, the Epworth League was one of the clubs on the campus. Evangelist Billy Graham attended the college for one semester while it was in Cleveland, and he preached his first sermon at Charleston Methodist Church, Charleston, Tennessee, while he was a student at Bob Jones College.

See also Johnson, p. 188, and Wright, p. 66.

³⁴Wright, p. 69.



Centenary Female College
Cleveland, Tennessee
(1884–1933)

Centenary Female College was established in Cleveland, Tennessee, in 1884 by the Methodist Episcopal Church, South. In 1933 it was sold to Bob Jones College, which opened at this location in 1933. Bob Jones College was located at College Point, Florida, from 1927 until 1933, and at Cleveland, Tennessee, from 1933 until 1947. In 1947 it became Bob Jones University and moved to Greenville, South Carolina.

Courtesy of History Branch and Archives, Cleveland Public Library, Cleveland, Tennessee. Used by permission.
The caption in the lower left corner reads: "C. U. Cooper, Book & Newsdealer, Cleveland, Tenn." In the lower right corner: "Hand-colored."

Improvements were made to the college building, "Old Main." Additional structures were built, for science classes, dormitories, faculty apartments, an auditorium, a dining hall, a library, and a museum. Additional degree programs were also established. A Graduate School of Religion offered Master of Arts and Doctor of Philosophy degrees. A Bachelor of Science degree in commerce and home economics was added. The College Orchestra was formed. After World War II, with the admission of hundreds of veterans, the enrollment at the school climbed to more than twelve hundred, and some applicants had to be turned away because of the lack of space. Bob Jones College was now the largest college (not university) in the state of Tennessee.³⁵

Two things became clear: Bob Jones College was now more than a college, and Bob Jones College was too big for the campus at Cleveland. In April 1946 Bob Jones College and the Church of God, headquartered in Cleveland, agreed on the sale of the property. Bob Jones College would continue to occupy the property into the following year, but re-location must be accomplished during that time. The Church of God moved its Lee College (founded in 1918) to Cleveland, and the school continues to operate there today as Lee University.

After considering offers from all sections of the country, Bob Jones College became Bob Jones University and moved to Greenville, South Carolina. The site included one hundred seventy acres, with plans for a school that would accommodate three thousand students within fifteen months. The new campus was dedicated on Thanksgiving Day, November 27, 1947. Today, Bob Jones University—sometimes called "the world's most unusual university," sometimes called "the opportunity place"—is theologically and philosophically what it was when it first opened in Florida as Bob Jones College: a fundamental Christian liberal arts school which stands without apology for the "old-time religion" and the absolute authority of the Bible. But academically and institutionally, it is much more. It has an annual enrollment of approximately 5,000 students from every state in the Union and more than thirty foreign countries and territories. There are more than one hundred undergraduate majors in religion, education, fine arts, arts and science, and business; more than sixty-five majors in the seminary and graduate divisions of education and fine arts; majors leading to associate degrees; and programs leading to one-year or two-year certificates. Since its beginning, the school has always been a private, interdenominational institution.

Dr. Bob Jones summed up the educational philosophy of the school this way: "Bob Jones College teaches people how to live. That is the greatest lesson in the world. We teach science. We teach literature. We teach history. We teach all the academic subjects. But we teach students how to live."³⁶

³⁵Information received from Robert L. George, past president, Holston Conference Commission on Archives and History, The United Methodist Church, April 24, 2003.

³⁶Bob Jones (Sr.), *Things I Have Learned: Chapel Talks at Bob Jones College* (New York, N.Y.: Loizeaux Brothers, Bible Truth Depot, 1944), p. 13. See also Wright, p. 73.

"Neither Bid Him God Speed"

Dr. Bob Jones had always been a loyal Methodist. When Bob Jones College was making its final preparations to move to Tennessee, in 1933, Dr. Bob Jones published an article in the *Bay County Herald*, Panama City, Florida. Among other things in that article, he said, "My membership is in the Methodist Episcopal Church South."³⁷ When he moved to Tennessee, Dr. Bob Jones joined the Broad Street Methodist Episcopal Church, as did his wife and son Robert Jr.

The growing theological controversies in Methodism over the issues of fundamentalism and modernism, biblical inerrancy and higher criticism, creation and evolution, did not go unnoticed by Dr. Bob Jones, but he remained a member of the Methodist Episcopal Church, South, and continued to support his local church as long as it remained faithful to the Gospel. In September 1939, the increasing uneasiness of Dr. Bob Jones with the presence—perhaps the prevalence—of modernism in the Methodist church came to a crisis.³⁸ The Rev. Dr. W. A. Smart, Professor of Biblical Theology at Candler School of Theology, Emory University, Atlanta, Georgia, had been invited to speak for several days as a Bible teacher at the Broad Street Methodist Church.³⁹ The pastor, Rev. M. A. Stevenson, had enthusiastically announced his coming and

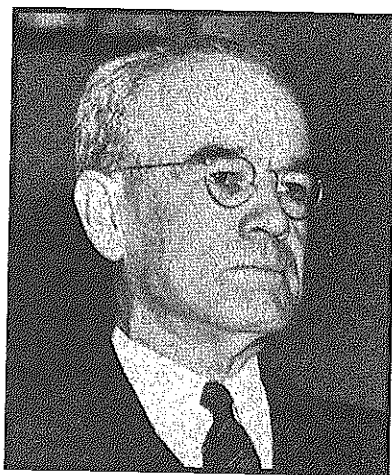
³⁷Wright, p. 60.

³⁸At the Uniting Conference, Kansas City, Missouri, April 26–May 10, 1939, The Methodist Church was created by the merger of the Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church. The withdrawal of Dr. Bob Jones from Broad Street Methodist Church was not a result of this merger of the predecessor denominations.

³⁹The Rev. Dr. Wyatt Aiken Smart (1883–1961) was not a passive observer in the fundamentalist-modernist controversy. In the Virginia Conference Annual (Minutes) for 1961 (p. 110), J. Callaway Robertson wrote:

Early in Dr. Smart's teaching career the fundamentalist controversy broke upon the Church. Self-appointed guardians of orthodoxy repudiated the wealth of new truth released by devout students of Biblical materials. They sought to discredit and defame all who accepted and proclaimed any of it. The fight was bitter and at times cruel. Many men who found inspiration and enrichment in the fresh insights of dedicated scholars, for reasons of prudence, kept silence. Dr. Smart and his colleague, Dr. Andrew Sledd [*sic*; Sledd], felt impelled to let the Church know the truth, assured that by it men would be made free. These men spoke out courageously, nor did they heed the scurrilous attacks made upon them. It would be wrong to say they led a fight. They simply shared their convictions with any and all who would hear. In the classroom, on the lecture platform, in the pulpit, through Church School literature, in pastor's schools, and in conversation, they spoke out in candor, not so much for a cause, as for the furtherance of truth. They lived to see the approach to the Bible and religion they so eagerly espoused generally accepted by the Church they loved.

The Rev. Dr. Andrew Sledd (1870–1939) was born in Lynchburg, Virginia, and graduated from Randolph–Macon College (Ashland, Virginia). He received graduate degrees from Harvard and Yale, and when the School of Theology was founded at Emory University in 1914, his father-in-law, Bishop Warren Akin Candler (1857–1941), called him to teach at the new school.



Rev. Dr. Wyatt Aiken Smart
(1883-1961)
The Campus, 1946
Emory University, Atlanta, Georgia

had encouraged the congregation to attend.⁴⁰ Dr. Bob Jones felt that this enthusiastic announcement was equivalent to an endorsement of the Rev. Dr. Smart's teachings.

Dr. Bob Jones, Sr., was not present at the service when the Rev. Dr. Smart spoke on Sunday morning, September 3. But his son, Dr. Bob Jones, Jr., who was in the position of Acting President of Bob Jones College, was in church and heard the Rev. Dr. Smart speak on the Book of Revelation. In the mind of Dr. Bob Jones, Jr., the message did not adhere to the historic doctrines of the Methodist Church and of the Bible. At the end of the church service, Dr. Bob Jones, Jr., asked the Rev. M. A. Stevenson to mail him his church certificate on Monday morning; in other words, Dr. Bob Jones, Jr., was withdrawing his membership from the local congregation and from The Methodist Church. When the next day arrived, Dr. Bob Jones, Jr., sent a letter to the pastor, with a copy to the Rev. Dr. Smart, to explain the reasons for his withdrawal:

⁴⁰The Rev. Marion Augustus Stevenson (1892-1961) was pastor of Broad Street Methodist Episcopal Church from 1936 to 1939. Following his service there, he became Superintendent of the Morristown (Tennessee) District. For the last twenty-five years of his life he served as Conference Secretary for the Holston Conference. In the Holston Conference Journal (Minutes) for 1961 (p. 202), his memorial included these words from his own pen:

I have loved the Methodist Church through these years. For it I have no adverse criticism. I have accepted its program as a thing to be carried out to the best of my limited ability. I have gone to my appointments without a murmur. I have lived in good houses and poor ones, some of them leaked and were cold, but there I lived, and there I served—glad to have a little place in the great enterprise of establishing the Kingdom of My Lord on earth.

For the last few years, I have been unable to support financially some of the programs of the Methodist Church since they were not true to the Word of God or the creed upon which our Church was founded. However, I have always had a pastor who, as far as I was able to observe, was himself sound and orthodox and who preached the Gospel. I have, therefore, each year . . . pledged the utmost I could afford . . .

I feel . . . that I can no longer continue . . . [my] co-operation or lend whatever limited influence my membership may have to the program of the church since you brought into your pulpit Dr. Smart, who is a subtle and a very dangerous modernist, and gave him effusive commendations and praise in your announcements of his coming and in your introduction of him yesterday morning. I know the "historical background" of the apocalyptic books. I also know something of the parrot-like phraseology and stock terminology of modernists. I have had experience in dealing with modernism's threadbare arguments and unscholarly and fallacious reasoning. I have never seen these more aptly handled and more skillfully shuffled than they were from your pulpit yesterday morning.⁴¹

Dr. Bob Jones, Jr., had been forthright and honest, and quite clear, in his expression of disagreement with the teaching of the Rev. Dr. Smart. He had put his disagreement in writing to the pastor, and he had sent a copy to the Rev. Dr. Smart. There was no question as to where he stood. And he had also stated that his inability to support "some of the programs of the Methodist Church since they were not true to the Word of God or the creed upon which our Church was founded" had not occurred all of a sudden on September 3; this feeling had been present for a number of years.

Dr. Bob Jones, Sr., heard the story from his son. He too had been questioning the wisdom of allegiance to a denomination that he felt had drifted from its historic doctrines and from the Word of God. He decided that it was time for him to be consistent with himself and obedient to the Bible as he understood it. He also made it clear that he was not passing judgment on anyone else; he was acting only as he felt *he* must do. His letter to the pastor, the Rev. M. A. Stevenson, was dated the next day, September 5:

For a number of years, I went up and down the country preaching the Gospel of the grace of God and fighting for old-time evangelical orthodoxy, yet at the same time I was supporting with my money and influence the entire program of the Methodist Church, knowing the Methodist Church is honeycombed with "modernism." . . .

A few years ago, I read prayerfully the Second Epistle of John, which epistle teaches plainly that if a person brings a message contrary to the Gospel, and a Christian even bids this person "God speed," such a Christian is a partaker of the sin of the false teacher. . . .⁴²

⁴¹Letter of Bob Jones, Sr., to Rev. M. A. Stevenson, copy from files of Bob Jones University. See also Wright, pp. 114-115.

⁴²"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 7, 9-11).

Naturally I did not wish to leave my Church in which I have held membership for years and into which I have put more people than any other minister of my age, and in which I have hundreds of close personal friends, both laymen and ministers. So, I decided to remain in the denomination and endeavor to pursue a consistent course by supporting that which is orthodox and by refusing to support that which is not in harmony with the doctrines of Methodism and the teaching of the Word of God. My position has caused me a great deal of embarrassment. . . .

. . . I was not sitting in judgment on anyone who did not agree with me, and . . . I did not propose to try to make my conscience a guide for anybody else

A few days ago I heard you announce that Dr. W. A. Smart was to be in your pulpit for several days as a Bible teacher. I was very much surprised because I know Dr. Smart, and to my mind he is one of the most subtle and dangerous modernists in the Methodist Church. I was especially surprised at the enthusiastic way you announced his coming and the "boost" you gave him. . . .

I did not hear Dr. Smart, but my son, Dr. Bob Jones, Jr., did hear him last Sunday. Bob says that Dr. Smart gave one of the most dangerous, modernistic messages he ever heard brought from any pulpit. . . . Other members of your church and friends of orthodoxy in Cleveland have expressed themselves to me as having been shocked by Dr. Smart's heterodox statements and as being especially shocked by your enthusiastic approval and endorsement of Dr. Smart. . . .⁴³

With a sorrowful spirit and a heavy heart, Dr. Bob Jones, Sr., concluded his letter, terminating his membership in the Broad Street Methodist Church:

If you invited Dr. Smart to come to your pulpit as a Bible teacher, knowing what he believes and teaches, I should like to have you mail me in the enclosed self-addressed, stamped envelope the church certificates of Mrs. Jones and myself. I shall try to find a Methodist church where the pastor does not only preach the Gospel himself, but also protects his people as far as possible from heretical and unsound messages. I am the founder of a college that is uncompromising in its orthodoxy. I must be consistent, and I must be true to what I learned in a prayerful study of the Second Epistle of John.⁴⁴

The Rev. Dr. L. E. Hoppe, superintendent of the Sweetwater District, Holston Conference, became involved in the controversy over Dr. Jones's withdrawal from the membership of Broad Street Methodist Church. The Rev. Dr. Hoppe ruled that because Dr. Bob Jones, Sr., was an ordained Local Elder, the Discipline required that he be a member of a Quarterly Conference where he resided: "Local preachers, ordained or unordained, not having a pastoral charge, shall be members of, and amenable to, the Quarterly Conference where they reside."⁴⁵ The ultimatum given to Dr. Bob Jones was that he must choose a church in Cleveland for his membership, or surrender his parchments of ordination in The Methodist Church. On March 25, 1940, he wrote to the Rev. Dr. Hoppe:

⁴³Letter of Bob Jones, Sr., to Rev. M. A. Stevenson, copy from files of Bob Jones University. See also Wright, pp. 116-118.

⁴⁴Letter of Bob Jones, Sr., to Rev. M. A. Stevenson, copy from files of Bob Jones University. Wright, p. 118.

⁴⁵*Doctrines and Discipline of The Methodist Church*, 1939, ¶285.

I was converted at a Methodist altar when I was eleven years old. I was licensed to preach at the age of fifteen. I am now fifty-six years old. This means I have been a member of the Methodist Church forty-four years and a Methodist preacher for forty-one years. All these years I have endeavored to be true to the Gospel, to the Articles of Religion of the Methodist Church and to my ordination vows. I have preached to more people than anybody my age in the world and have put more people into the Methodist Church and the other churches than any man my age in America. . . .

I thought that I had worked out a very satisfactory arrangement and was planning to place my certificate of membership and ordination in a place where I could have gone on and consistently lived up to my conscientious convictions about my obligations as a minister and where I could keep my ordination vows to drive away strange and erroneous doctrines, however, you rule that paragraph 285 in the 1939 Discipline—and I think you are right in your interpretation of the paragraph—makes it mandatory for me as a local elder to hold my membership in a church in the community where I reside. . . .

. . . In view of the fact that your interpretation of paragraph 285 makes it impossible for me to do this, I am, therefore this day surrendering my credentials as a local elder in the Methodist Church. I am arranging with a non-denominational organization, which has ecclesiastical and legal rights, to issue me ordination papers which will give me all the ordination rights I need.

I am not surrendering my membership as a layman in the Methodist Church. Unless the Discipline should be changed, I can place this certificate in the hands of some good uncompromising, orthodox Methodist pastor and be enrolled in a church outside of the community where I reside. . . .

Naturally, I regret that conditions make me take the step that I have had to take in this matter. I have many warm, personal friends in the Methodist ministry with whom I have had much sweet fellowship over many years. When I came to this city I hoped to have such fellowship in the Holston Conference. I wrote the bishop and told him that I wished to cooperate as far as possible with the brethren. Even though I was present at the conference just after I arrived in Cleveland and took over the property which I purchased for Bob Jones College from the Holston Conference, I was not even extended the courtesy of an introduction to the Conference. There have been many other little discourtesies which I could have noticed, but which I assure you are forgotten and forgiven. . . .⁴⁶

On March 28, 1940, the Rev. Dr. Hoppe replied:

You, of course, have a perfect right to withdraw from the ministry of the Methodist Church, and I have no option but to accept your decision as final. However, I sincerely regret that you have chosen to do this rather than conform to the Discipline of the Church. . . .

. . . I appreciate your candid agreement with my interpretation of the disciplinary requirements of the Church in your case.

Your letter and signed statement of intention will meet, I think, the disciplinary requirements for the surrender of credentials. Accordingly, I shall present them to the Holston Conference at its next regular session with the statement that your

⁴⁶Dr. Bob Jones, Sr., letter to Dr. L. E. Hoppe, Sweetwater, Tennessee, March 26, 1940. The Editor has copies of the extensive correspondence on this matter, courtesy of Bob Jones University.



Rev. Dr. Robert Pierce Shuler
(1880–1965)
Some Dogs I Have Known, p. 3



Rev. Robert Stuart MacArthur, D.D.
(1841–1923)
The Baptist Encyclopedia, Vol. II (1881), p. 730

action was entirely voluntary and that you are not withdrawing from The Methodist Church.⁴⁷

On July 24, 1940, Dr. Bob Jones sent his and his wife's church certificates to the Rev. Dr. Robert P. Shuler, pastor of Trinity Methodist Church in Los Angeles, California:

... Since I am traveling most of the time, and cannot worship in the church where my membership is, Mrs. Jones and I have decided to place our membership in a Methodist church where the pulpit is aggressively evangelistic and orthodox. We know Trinity Church is that kind of church, so we have decided to ask you to accept our memberships there temporarily. ...

I am enclosing our church certificates. With our membership there with you we shall be free in this community when we are here to affiliate with God's people regardless of their denominational connections and will also be in a position to support any local orthodox program. After much prayer we are convinced that this course of procedure is what the Lord would have us follow.⁴⁸

The Rev. Dr. Robert P. Shuler was pastor of Trinity Methodist Church from 1920 until his retirement in 1953. He had been a member of the Board of

⁴⁷Rev. Dr. L. E. Hoppe, letter to Dr. Bob Jones, Cleveland, Tennessee, March 28, 1940. Courtesy of Bob Jones University.

⁴⁸Dr. Bob Jones, letter to Dr. Bob Shuler, Trinity Methodist Church, Flower and Twelfth Sts., Los Angeles, California, July 24, 1940. Courtesy of Bob Jones University.

Trustees of Bob Jones College since 1936, a position which he held until his death.⁴⁹

Dr. Bob Jones, Sr., held his membership in Trinity Methodist Church for seventeen years. On August 14, 1957, he wrote a confidential letter to the Rev. Dr. Shuler, who had retired, and enclosed a copy of his letter to the pastor, requesting that his church certificate be sent to him—that is, that his membership be transferred out of Trinity Methodist Church. There was a sense of urgency in his request:

... We believe that God called Bob Jones University into existence to fight a battle today to keep the line of demarcation clear between modernism and orthodoxy. ...

Now, in view of the peculiar position in which I find myself and because of the strategy that we must employ if we fight the battle that God has called us to fight in a wise way, I must get my church certificate from Trinity Church. I think there is already a movement on to make it difficult for us. Propaganda is being put out that I am a member of a church out there whose pastor is crying out for loyalty to the whole Methodist program and that I just as well to go along and do the same thing myself. So I am writing today to the pastor of Trinity Methodist Church, asking for my church certificate.⁵⁰

⁴⁹Daniel L. Turner gives a brief description of the withdrawal of Dr. Bob Jones, Jr., and his family, and of the withdrawal of Dr. Bob Jones, Sr., and of Dr. Jones Sr.'s joining Trinity Methodist Church in Los Angeles (*Standing Without Apology*, p. 132).

When Bob Jones, Sr., was a young evangelist, he sought some advice from the Rev. Dr. Robert Stuart MacArthur (1841–1923), a great preacher of the day and pastor of Calvary Baptist Church in New York City. Bob Jones was in his early twenties, and he had been brought up a Methodist, although he had been baptized "in the creek" in accordance with the wishes of his Baptist mother. Much of his evangelistic preaching was being done in Baptist churches, and he asked the Rev. Dr. MacArthur if he should change his membership to a Baptist church. The Rev. Dr. MacArthur replied, "Bob, the Methodists need you. You know what is right. Your conscience is clear. I advise you to stay where you are" (Johnson, p. 45).

The Rev. Dr. Robert Pierce Shuler (1880–1965), born in the foothills of the Blue Ridge Mountains of Virginia, received Christ as his Lord and Saviour at age nine, and was educated on the *McGuffey's Readers*. He was graduated in 1903 from Emory and Henry College, Emory, Virginia (founded in 1836), a Methodist college, and the same year he was received on trial in the Holston Conference of the Methodist Episcopal Church, South.

The Rev. Dr. Shuler was pastor of Trinity Methodist Episcopal Church, Los Angeles, California, from 1920 until his retirement in 1953. His congregation grew to 5,000 in the 1930s and became the largest church in Southern Methodism on the West Coast. Sometimes called "Fighting Bob," he opposed crime and corruption in Southern California. His life was threatened many times; his church was bombed; and he was sued and put in jail. In 1932 he ran for United States Senator on the Prohibition ticket and received 564,000 votes, losing by only 50,000 votes.

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In 1973, Trinity Methodist Church merged with Wilshire United Methodist Church in Los Angeles.

(Biographical information from *HigherPraise.org* and *The Encyclopedia of World Methodism*, Volume II, pp. 2151–2152. See also Wright, p. 84.)

⁵⁰Dr. Bob Jones, letter to Dr. Bob Shuler, 1801 South Flower Street, Los Angeles 15, California, August 14, 1957. Courtesy of Bob Jones University.



Rev. Dr. Robert Pierce Shuler
(1880–1965)

Some Dogs I Have Known, p. 3



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Thus ended the nearly lifelong membership of Dr. Bob Jones, Sr., in the Methodist Church. He never joined any other denomination. His son, Dr. Bob Jones, Jr., had this recollection of his father's membership in Dr. Bob Shuler's church, the surrender of his ordination credentials, and his final withdrawal from The Methodist Church:

Dad put his membership in Shuler's church. The next General Conference passed a regulation that a "local preacher" (in the Methodist Church that is a term for a man who is ordained but who is not a pastor) had to have his membership in the Methodist church in the town where he resided. This, of course, was done because of my dad's action in joining Shuler's church. Dad immediately surrendered his credentials (his ordination), and his ordination was taken care of thereafter through the Gospel Fellowship Association. Later, when Dr. Shuler retired, my father asked the church for his letter [certificate of membership]; and during the last 20 years at least of his life, he had membership nowhere; and he was out of the Methodist Church. . . .

My dad sent his church certificate to Shuler on July 24, 1940. On August 14, 1957, he wrote Trinity Methodist Church in Los Angeles asking that his certificate be returned to him. This ended his connection with the Methodist Church. At that time he wrote Dr. Shuler a personal letter, copy of which is in our files.⁵¹

"The Most Dangerous Man in America"

This separation from The Methodist Church had been a long time in the making, but when it arrived it came quickly. It was not the last time Dr. Bob Jones, Sr., would feel compelled, for reasons of principle, to separate himself from other Christians. Indeed, at the same time that Dr. Bob Jones withdrew his membership from The Methodist Church, he was involved in a dispute with the Billy Graham Evangelistic Association over the question of sponsorship of the New York City Crusade. The Association insisted that all churches of the city must be in support of the Crusade; Dr. Bob Jones felt that only churches which held to the fundamentals of the Christian faith should be sponsors of the Crusade. At issue was the question of whether the Billy Graham Association would encourage a new convert to go back to a local church that was not fundamental or evangelical. The Association said that it would encourage a new convert to go to the church

⁵¹Bob Jones (Jr.), "My Recollection of the Circumstances Under Which My Father and I Left The Methodist Church," January 13, 1973, ¶¶3, 5. The present writer has a copy of this document, courtesy of Bob Jones University. *Doctrines and Discipline of The Methodist Church*, 1939, ¶285, requiring that a local preacher must hold his membership in the community where he resides, could not have been passed because of Dr. Bob Jones's action in joining Shuler's church, because ¶285 was enacted in 1939, and Dr. Bob Jones (Sr.) did not join Shuler's church until August 4, 1940, as a result of the controversy of September 1939. The General Conference which adopted ¶285 had met in Kansas City, Missouri, April 26–May 10, 1939. Dr. Bob Jones, Jr., is also in error when he says that his father had membership nowhere "during the last 20 years at least of his life." His father's membership was transferred by certificate (removed) on August 16, 1957. Dr. Bob Jones, Sr., lived only ten years and five months after that. (Information from Register of Members, Trinity Methodist Church, Los Angeles, California. Courtesy of Kim Creighton, Archivist, California-Pacific Annual Conference, The United Methodist Church.)

which the convert named on the commitment card during the Crusade; and the Association would give the name of the new convert to the pastor of that church. Dr. Jones felt that it was wrong to send new converts to unscriptural churches and false teachers. His philosophy was, "It is never right to do wrong in order to get a chance to do right."⁵² This philosophy caused him to separate himself, and his University, time and again, including a separation from the National Association of Evangelicals and from Youth for Christ, both of which he had supported in their early days. In later years, the separatist philosophy has been taken up by his son, Dr. Bob Jones, Jr., and his grandson, Dr. Bob Jones III. In 1980, disagreement over the goals and principles of the Moral Majority, and its willingness to cooperate with non-fundamentalists and non-Christians, resulted in the statement by Dr. Bob Jones, Jr., that the Rev. Dr. Jerry Falwell was "the most dangerous man in America today as far as biblical Christianity is concerned."⁵³

The nature and extent of the debate over separation, and the involvement of Bob Jones—Sr., Jr., and III—and of Bob Jones University in that controversy, is beyond the scope of this article. We have attempted to show the reasons for the separation of Dr. Bob Jones, Sr., from The Methodist Church; the spirit of separation continues today.

Final Appointment

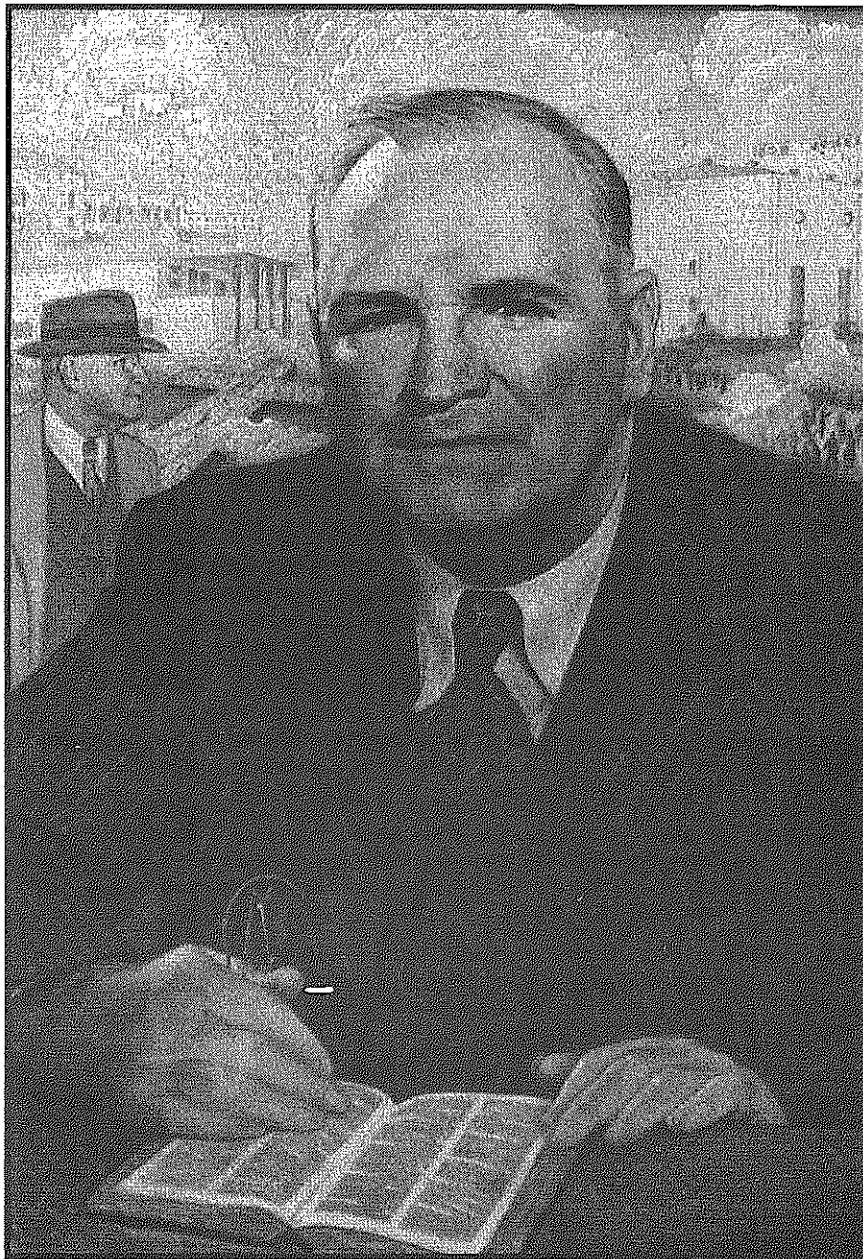
After the move to Greenville, South Carolina, in 1947, and the change in name and status to Bob Jones University, the founder stepped back from the President's chair and turned over its responsibilities to his son, the Rev. Dr. Bob Jones, Jr. He remained actively involved in the affairs of the University, serving as Chairman of the Board of Trustees until 1964. He had been an active Christian and evangelist for almost his entire life. He had been a loyal member of the Methodist Episcopal Church, South, and of its successor The Methodist Church, for most of his life. He was licensed to preach beginning in 1898, and he had been a Local Preacher since 1903. His wife, Mary Gaston Stollenwerck Jones (1888–1989), was a Methodist, and her pastor, Rev. Solomon Wheat Roberts (1860–1916), a minister of the Methodist Episcopal Church, South, performed the marriage ceremony in 1908. He was a member of the Alabama Conference Historical Society of the Methodist Episcopal Church, South, having enrolled as a member on December 8, 1908.⁵⁴ By his own estimation, he had "put more people [into the Methodist Church] than any other minister of . . . [his] age, and in [it] . . . [he had] hundreds of close personal friends, both laymen and ministers."⁵⁵ And although the University which bears his name was founded as an interdenominational school,

⁵²Bob Jones, Sr., "Chapel Sayings of Dr. Bob Jones Sr.," p. 10.

⁵³Mark Taylor Dalhouse, *An Island in the Lake of Fire*, p. 108.

⁵⁴Thomas M. Owen, comp., *Handbook of the Alabama Conference Historical Society*, p. 21. He is listed as "Jones, Rev. R. R."

⁵⁵Wright, p. 116.



Robert Reynolds Jones, Sr.
(1883–1968)
Johnson, *Builder of Bridges*, p. vi

with no divisive doctrines in its creed, Bob Jones the Methodist evangelist had turned to Samuel W. Small, the Methodist journalist and evangelist, to write the College Creed. When Dr. Bob Jones wanted to inspire his “preacher boys,” or to express the motivation behind his evangelistic and educational ministries, he frequently quoted one of his favorite poems, “Building the Bridge”—written by Miss William Allen Dromgoole, a Methodist.⁵⁶

But ultimately, Dr. Bob Jones, Sr., stood on a firmer foundation than that of any denomination—the inerrant Word of God. He influenced the education and training of thousands of young people from nearly every Protestant denomination, and graduates of the University that bears his name and his imprint have taken the Gospel of Christ to nations all around the world. He recorded his last radio message August 10, 1965, and another message was given in chapel on September 18, 1965. But we cannot say that this was the last time he preached. For the last two years of his life, he lay in the Bob Jones University Hospital, becoming weaker all the time. But one night, an attendant heard him preaching—in his sleep. The attendant sat near the bed and listened while Dr. Bob Jones, Sr., preached for more than an hour, without repeating himself. His biographer and friend, R. K. “Lefty” Johnson, says, “Dr. Bob never fully realized that his preaching days were over.”⁵⁷ Perhaps that is why Dr. Bob’s last words were, “Mary Gaston, get my shoes; I must go to preach.”⁵⁸ Dr. Noel Smith, writing in the *Baptist Bible Tribune*, said of Dr. Jones: “Dr. Jones . . . never was an amateur, a novice, not even in his ‘boy-preacher’ days. He was a boy who wanted to tell people about Jesus and see them saved.”⁵⁹

From his boyhood days until the end of his life, Dr. Bob Jones remained faithful to his convictions, his calling, his Christ. Shortly after his death an editorial entitled “Rugged Fundamentalist” expressed this thought:

Dr. Bob Jones had his foes as well as his friends, his detractors as well as his devotees, but none among them can deny that when, at the age of 84, he met his Maker face-to-face on Tuesday he stood four-square as a man of conviction—not compromise.⁶⁰

His legacy may best be summed up in his own words: “It is never right to do wrong in order to get a chance to do right.” “Do right if the stars fall!” “Do right!”⁶¹

⁵⁶This poem is quoted in R. K. Johnson, *Builder of Bridges* (p. vii), and the poem was undoubtedly the inspiration for the title of the book. The poem originally appeared in Miss William Allen Dromgoole’s novel for children, *Rare Old Chums* (1898), p. 83, and was later published in *School Life*, Vol. X, No. 1 (September, 1924), p. 21. It appears in this issue of *The Historical Trail*, following this article.

⁵⁷Johnson, p. 351.

⁵⁸Johnson, p. 351.

⁵⁹Dr. Noel Smith, Editor, *Baptist Bible Tribune* (Springfield, Missouri, Friday, January 26, 1968; 18th Year, No. 28), p. 3. See also Johnson, p. 355.

⁶⁰Editorial, “Rugged Fundamentalist,” from *The State*. Quoted here from an undated clipping in a scrapbook. Courtesy of Bob Jones University. See also Johnson, p. 352.

⁶¹Bob Jones, Sr., “Chapel Sayings of Dr. Bob Jones Sr.,” p. 10. Bob Jones (Sr.), *Things I Have Learned: Chapel Talks at Bob Jones College*, p. 35.

With his last words, Dr. Bob Jones told his wife that he "must go to preach." He did not realize that instead, he was going where he would not need to preach but would be invited to sing. He had predicted this moment many years before:

The sorrow of my life is I can't sing. My vocal chords and my ear—I don't understand it—just don't work together. I want to sing. You know, I'd rather be a singer than anything I know. I said sometime not long ago: The thing you would do for Jesus if you could do it—He tells the recording angel to write it down that you have done it. It's not what you do; it's what you would do for Him that counts. You'd give Him a million dollars if you had it? All right; you haven't got it, but He knows what you'd do if you could. He knows I'd sing for Him if I could. So He's written me down up in Heaven as a singer, but I can't sing. I've got my plans all worked out. When I get to Heaven and thank Him for saving me and kiss my mother and put my arm around my father and greet my loved ones and say "good-morning" to my friends, I'm going to ask somebody to let me take over the music, and I'm going to ask the heavenly orchestra to set the pitch, and I'm going to dip my tongue in the melody of the sky, and I'm going to sing a song that Jesus Christ put in my heart when I was just a little country boy at the age of eleven. Nobody has ever sung that song.⁶²

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Sayings of Dr. Bob Jones, Sr.

Where a page number is given, the reference is to
 Bob Jones (Sr.), *Things I Have Learned: Chapel Talks at Bob Jones College*
 (New York, N.Y.: Loizeaux Brothers, Bible Truth Depot, 1944).

"The acid test of our love for God is obedience to His Word."

"Trust God as if it all depends upon Him, and work as if it all depends upon you."

"David did not match the giant with the armor, the sling, or the stones; David went forth in the Name of the Lord."

"You are never really educated until you can get in and out of a lady's parlor with ease."

"True success is finding God's will for your life and doing it. Being faithful is being successful."

"Even scholarship can be used wrongly. Remember this: the world always majors in the minor. Godliness is the main thing; so be sure to give God His rightful place. 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' (Matthew 6:33)."

"The door to the room of success was hung on the hinges of opposition." [p. 26]

"The two biggest little words in the English language are the two little words 'do right.'"

"A man is a fool who leans on the arm of flesh when he can be supported by the arm of Omnipotence."

"Duties never conflict." [p. 22]

"Just do right!" [p. 35]

"Do right if the stars fall." [p. 35]

"Finish the job!" [p. 16]

"You can do anything you ought to do." [p. 41]

"Figure on the worst, but hope for the best." [p. 45]

"Go as far as you can on the right road." [p. 43]

"You can borrow brains but you can't borrow character." [p. 24]

"Every successful person I have ever met had come at some time in his life under the dominating power of some great truth." [p. 10]

"The wise man always prepares for the inevitable."

"The man who won't trust anybody is a thief at heart, and the woman who is prone to believe everything bad she hears about all other women is fundamentally crooked."

"No man is *high born* until he is *born from on high*."

"You can't do wrong and get away with it!" [p. 195]

"The right road always leads out at the right place."

"Don't sacrifice the permanent on the altar of the immediate!" [p. 44]

"For a Christian, life is not divided into the secular and the sacred. To him all ground is holy ground, every bush a burning bush, and every place a temple of worship."

"Back of God's commands He puts His omnipotence." [p. 43]

"You may acquire knowledge, but you have to get wisdom direct from God."

"I know there's a God. With the hand of prayer, I knocked at His door, and He opened it."

"Every dissipation of youth has to be paid for with a draft on old age." [p. 36]

"The Bible was not written to teach men science; but the Bible is scientifically correct."

"God won't do for you what you can do for yourself." [p. 87]

"Back of every tragedy in human character there is a slow process of wicked thinking." [p. 21]

"If you will give God your heart He will 'comb the kinks out of your head.'" [p. 47]

"The people who succeed are the people who make stepping stones out of stumbling stones." [p. 21]

"It is nice to be the parlor light—to be a gorgeous chandelier. But the back hall light may be more valuable than the parlor light. I owe a greater debt to the hall light than I owe to the light in the parlor. A dim light in a back hall may save a person from breaking his neck." [p. 122]

"The greatest ability is dependability." [p. 37]

"A Christian does good deeds, but just doing good deeds does not make a man a Christian."

"A man may be saved in a second, but it takes time to build a Christian character that will stand the test of years and the storms of life."

"Honesty is the best policy, but the man who is honest because it is the best policy is really not honest. He is just selfish."

"When gratitude dies on the altar of a man's heart, that man is well-nigh hopeless." [p. 26]

"It is a sin for any man to do less than his best." [p. 28]

"What you love and what you hate reveal what you are."

"It is one thing to know there is a God; it's another thing to know the God that is."

"The man who sincerely and unselfishly desires to know what's right doesn't have any trouble finding out what's right."

"Do not ask God to give you a light burden; ask Him to give you strong shoulders to carry a heavy burden."

"When there is a good, straight road to the right place, why go a round-about way to get to that place?"

"Heaven and hell are in opposite directions, and no man can go both ways at the same time."

"There is no tragedy as tragic as combining high mentality with low morality."

"The things you do that you ought not to do, you do because you don't know what you ought to do."

"Jesus never taught men how to make a living; He taught men how to live."

"If you will tell me what it takes to stop you, I will tell you how much force you have ." [p. 130]

"I have no trouble believing in the deity of Jesus because no one but God could do for me what Jesus has done."

"It is better to die for something than to live for nothing."

"Pride is the stone over which most people stumble." [p. 29]

"Suddenly it occurred to me that *I had to live somewhere forever*. Like it or not, I've got to live. Since I've got to live, I had better learn how to live." [p. 11]

"A man who has no enemies is no good. You cannot move without producing friction."

"I went to the right source. If I wanted to go 'possum' hunting I wouldn't go down on Broadway in New York and find a fellow who wears a long-tail coat and says 'o-possum' to go with me. A man who says 'o-possum' never caught a possum. A fellow who lives in the country, who has a cur dog, and who says 'possum' knows how to catch possums; and he will bring some home." [p. 25]

"Simplicity is truth's most becoming garb." [p. 31]

"Have convictions, but be sure your convictions are convictions and not prejudices."

"A 'don't' religion is not enough. The way to keep from 'don'ting' is to 'do' so fast you don't have time to 'don't.'"

"Beware of the man who 'kows' to his superiors or who is rude to his inferiors." [p. 32]

"Beware of unreasonable people. Good men are always reasonable men." [p. 32]

"Mere education is not enough. You cannot put a man in the penitentiary for forgery until you first teach him to write. You can't put a man in jail for fraud until you first teach him to figure."

"Wisdom is knowing how to use knowledge so as to meet successfully the emergencies of life."

"Your character is what God knows you to be; your reputation is what men think you are."

"This is not the age of the thinker. It is the age of the doer. You go to thinking while crossing a street and some fool will run over you." [p. 36]

"Give God and not the devil the benefit of the doubt."

"It is at the Cross that we get the power to live the Sermon on the Mount." [p. 36]

"Jesus said that He would be in the midst of two or three gathered in His name, but this does not mean that our Lord does not like to have a larger crowd."

"God and one man make a majority in any community." [p. 37]

"The religions of the world say, 'Do and live.' The religion of the Bible says, 'Live and do.'"

"Dying men have said, 'I am sorry I have been an atheist, an infidel, an agnostic, a skeptic, or a sinner'; but no man ever said with his last breath, 'I am sorry I have lived a Christian life.'"

"It is no disgrace to fail. It is a disgrace to do less than your best to keep from failing." [p. 81]

"No man can soar higher than he is able to think by the grace of God."

"The devil did not tempt Adam and Eve to steal, to lie, to kill, to commit adultery; he tempted them to live independently of God."

"The drunkard in the ditch has gone to the dogs. According to the Bible, the self-righteous man who thinks he doesn't need God has gone to the Devil."

"Everything good in this world comes from the presence of Christian people."

"There is just one question for you to ask—What is God's will for my life and I'll do it."

"God never sets a man aside after one job if he did that job well."

"It is never right to do wrong in order to get a chance to do right."

"There is only one thing to do about anything, and that is to do the right thing." [p. 35]

"What have you on this earth you didn't get from somebody else? What are you stuck up about? Do you know what the cure for the big head is? It is to sit down and realize two things: first, anything you have, you got from God; and you are the custodian of that gift—a trustee. Then think of somebody else in the world who has something you don't have." [p. 142]

"The Bible says you can't beat the game of sin, but some people think they can." [p. 150]

"It is not a sin to be ignorant. But it is a sin to stay ignorant." [p. 168]

"It is not a sin to be lazy. It is a sin to give up to laziness." [p. 168]

"God never uses the supernatural when the natural will work. God won't give you Divine power when your human mind can accomplish the results." [p. 171]

"Remember if you deliberately put yourself in the way of temptation you are not getting ready to yield; you have already yielded!" [p. 196]

"When in doubt, play safe." [p. 48]

"God is the same person yesterday, today, and forever; but in the drama of the ages, He plays many parts."

"The Christian philosophy is a philosophy of self-denial, self-control, and self-restraint. The satanic philosophy is a philosophy of 'live as you please'; 'have what you want'; 'don't let anybody tell you what to do'; 'it's your life, you have got a right to live it.'"

"The measure of your responsibility is the measure of your opportunity." [p. 29]

"Two boys laughed at me for becoming a Christian. One of them later went to prison for murder, and the other sleeps in a drunkard's grave."

"I was laughed at when I was a boy for being decent. Some of those who laughed at me wound up in jail. Some of them are in suicides' graves. Some of them are in hell!" [p. 46]

"Measured by the highest standards of pedagogy, Jesus was the greatest teacher the world ever knew. He knew His subject, He knew His pupils; He lived what He taught."

"You can't be religious without religion. You can't be a Christian without Christ. You can't deliver the goods unless you have the goods to deliver. You can't get water out of a dry well; so quit 'putting on.'"

Will Allen Dromgoole Was the Author

"The Bridge Builder"

The Editor of *School Life*

"The Bridge Builder," a poem whose origin was then unknown to us was printed in *SCHOOL LIFE* of September, 1924. A member of the President's¹ Cabinet, probably Secretary Weeks,² found it in a cheap magazine while he was traveling upon a railroad train, and was so impressed by it that he read it to his associates at the next Cabinet meeting. The Secretary of the Interior, Dr. Hubert Work,³ obtained a copy of the poem and sent it to the editor of *SCHOOL LIFE*.

Before printing it an earnest effort was made to learn its source. It was not found in the records of the Copyright Office, for it had not been copyrighted separately. Under these circumstances it was printed in *SCHOOL LIFE* without credit.

Since that time a number of other periodicals which we have seen printed it, also without credit. Recently, however, it appeared in the *Arkansas School Journal* with the name of Will Allen Dromgoole appended. Miss Dromgoole is literary editor of the *Nashville (Tenn.) Banner*, and for a number of years she has been a prolific writer. We wrote to her inquiring under what circumstances "The Bridge Builder" was written and how it was published originally.

Her reply was worthy of the poem. She said:

My father and I were great chums, companions of the woods and the streams about my little summer cabin at Estill Springs in the Cumberland foothills. When he was 90 years of age, we were walking one day to the creek to look after our minnow traps. The path led through a bit of wood, and there before us stretched a freshly cleared pretty footpath. The stones were heaped to either side, and the path lay all clear and clean before us. Then my father said to me, "I made this path." I stood aghast.

At his age, I had scant hope of traveling that woodland with him another summer. In fact I felt pretty sure he would never walk it again. I said to him, "You did all this, when?" "Just finished it last evening," said he, proudly. My heart hurt me. He had taken all that trouble to make a path he would probably never walk again. Then the thought came to me, "But I shall. My father made this path for me."

I wrote "Rare Old Chums," a book of a hundred pages, and into it I put the verses, but the little bridge, underneath which flows the stream in which we hid our traps seemed to me more forceful than a path for what I wanted to say, and so I chose the bridge at the foot of my hill where sings a lonely little stream.

The poem as we received it after its years of wandering differed from the original production both in the title and in its substance. It appeared in *Rare Old Chums* in 1898 in this form:

[The editor then presents the poem, but we print it on the next page exactly as we found it in the original book, *Rare Old Chums*.]

Reprinted, with additional notes, from *School Life*, Vol. XI, No. 4, December, 1925, pp. 70-71.

¹John Calvin Coolidge (1872-1933), thirtieth president of the United States (1923-1929).

²John Wingate Weeks (1860-1926) was Secretary of War from 1921 to 1925.

³Hubert Work (1860-1942) was Secretary of the Interior from 1923 to 1928.

Building the Bridge

Miss William Allen Dromgoole

(1860-1934)

An old man, going a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim, near,
"You are wasting strength with building here;
Your journey will end with the ending day;
You never again must pass this way;
You have crossed the chasm, deep and wide,—
Why build you the bridge at the eventide?"

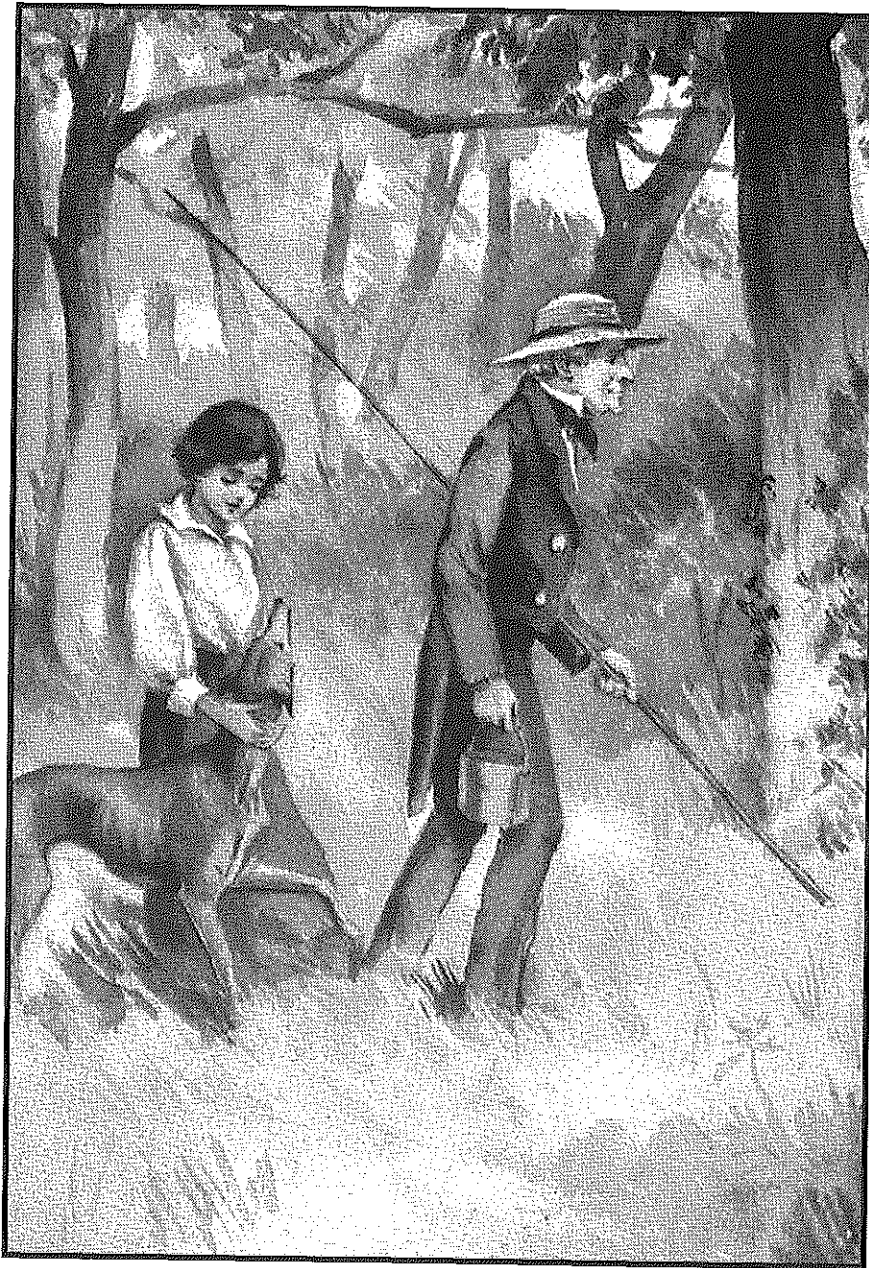
The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me to-day
A youth, whose feet must pass this way.
This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

Reprinted from Will Allen Dromgoole, *Rare Old Chums*
(Boston, Mass.: Dana Estes & Co., 1898), p. 83.



Miss William Allen Dromgoole

Special Collections Library, University of Tennessee, Knoxville, Tennessee



Journeying Through the Woods with Rod and Bait

Etheldred B. Barry

From *Rare Old Chums*, by (Miss) Will(iam) Allen Dromgoole, p. 81

Miss William Allen Dromgoole

(1860–1934)

Miss William Allen Dromgoole was the sixth daughter of John Easter Dromgoole and his wife Rebecca Mildred Blanch Dromgoole. Because they had no son, they gave a masculine name to this sixth daughter, born October 25, 1860. Early in life she shortened her name to "Will."

The family had a summer cottage which they called "The Yellowhammer's Nest," near Estill Springs in the foothills of the Cumberland Mountains, and they regularly went there for refreshment and relaxation. There her father encouraged her to write, and there she found inspiration for much of her writing, including her first book, *The Sunny Side of the Cumberland* (1886), and her most famous poem, "Building the Bridge" (1898).

Miss Dromgoole came from a long line of Methodists. Her great-grandfather was Edward Dromgoole (1751–1836), born in Sligo, Ireland. He became a Methodist and read a public recantation in the Roman Catholic Church. He sailed for North America in 1770, and he traveled extensively in eastern Virginia and North Carolina as an itinerant Methodist preacher. He was a member of the Christmas Conference held in Baltimore in 1784–1785. His son Thomas, Miss Dromgoole's grandfather, was also a Methodist preacher. Bishop Francis Asbury ordained Edward Dromgoole deacon on February 22, 1813, and elder on February 12, 1815. Thomas Dromgoole was ordained deacon by Bishop Asbury on February 23, 1813, and his brother Edward was also a local deacon.

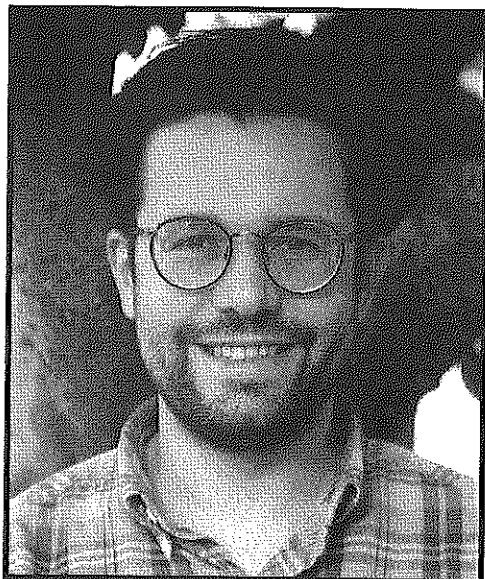
Will Allen Dromgoole was educated in private schools in her home town of Murfreesboro, Tennessee. Later she attended the Clarksville Female Academy (Clarksville, Tennessee), a Methodist school, from which she was graduated in 1876. From there she went to the New England School of Expression in Boston, Massachusetts.

Will Allen Dromgoole's first publication was "Columbus Tucker's Discontent" (1886), which took second prize from *Youth's Companion* in a literary contest for the best story for boys. Later that same year her first book appeared. She embarked on her literary career as a means of supplementing the family income, which was suffering from financial hardship. What began as a part-time venture turned into a lifetime of very prolific work, including 7,500 poems, 5,000 columns for the *Nashville Daily Banner*, thirteen novels, and short stories—enough stories to fill nine volumes. She had moved to Nashville after her father's death in 1904, and in October of that year she joined the staff of the *Nashville Daily Banner*, where she remained until her death on September 1, 1934.

During World War I she continued her journalistic output but also served as a warrant officer with the U.S. Naval Reserve, perhaps being the first woman to serve in the U.S. Navy. After the war she was named poet laureate of the Tennessee Federation of Women's Clubs, and she became poet laureate of the Poetry Society of the South in 1930.

She had studied law with her father, served as engrossing clerk for the Tennessee House of Representatives, and was twice elected engrossing clerk for the Tennessee Senate. She had been a teacher. She was in great demand as a lecturer and as a reader of her poems and stories. Her themes are local with much dialect, much feeling, and much humor. She was a lifelong Methodist, and she is buried in Evergreen Cemetery, Murfreesboro, Tennessee.





Mr. Richard Brian Alonso

Mr. Richard Brian Alonso was born in 1961 in Washington Heights, in Manhattan between the Hudson and Harlem Rivers. In New York he was baptized into the Roman Catholic Church. A second-generation New Yorker, two of his grandparents were born in Puerto Rico, one in Spain, and one in Colombia. Crossing the Hudson into New Jersey, Richard spent a happy childhood in Livingston, in Essex County. Next crossing the Delaware River (and the Schuylkill), he attended one of the schools founded by George Whitefield: the University of Pennsylvania. He is now finishing up a degree there in Environmental Studies.

In Penn's city, Richard became a "convinced Friend," and was married to Dawn Marie Lanciano at Frankford Monthly Meeting of the Religious Society of Friends in Philadelphia on 12th of Twelfth Month, 1992 (or December 12, 1992). The Rev. Charles A. Green joined the silent ministry of the marriage meeting for worship and signed the wedding certificate.

The naming of months and days by numbers, rather than by pre-Christian gods, was an expression of the testimony of simplicity. (Richard and Dawn's wedding was on a Seventh-Day [*i.e.*, Saturday].) However, modern Quakers, who strive to be open to continuing revelation, find greater "simplicity" in speaking and dressing like everyone else!

Richard now lives in Jenkintown, Pennsylvania; is a member of Abington Monthly Meeting of Friends; works as a proofreader at a Philadelphia law firm; and is studying to be a teacher.

This is Richard Alonso's first published article, and he is honored to be included in *The Historical Trail*.

Benjamin West's Chapel of the History of Revealed Religion

Mr. Richard B. Alonso

The tenth child of innkeepers in Chester County, Pennsylvania, Benjamin West began life in 1738 in a Quaker community that rejected the arts as "unnecessary ministrations to the sensual propensities of our nature."¹ Despite this unlikely origin, when he died in 1820, Benjamin West was the most famous painter in the English-speaking world, the President of the Royal Academy of Arts in London, and the Historical Painter to George III (1738–1820).

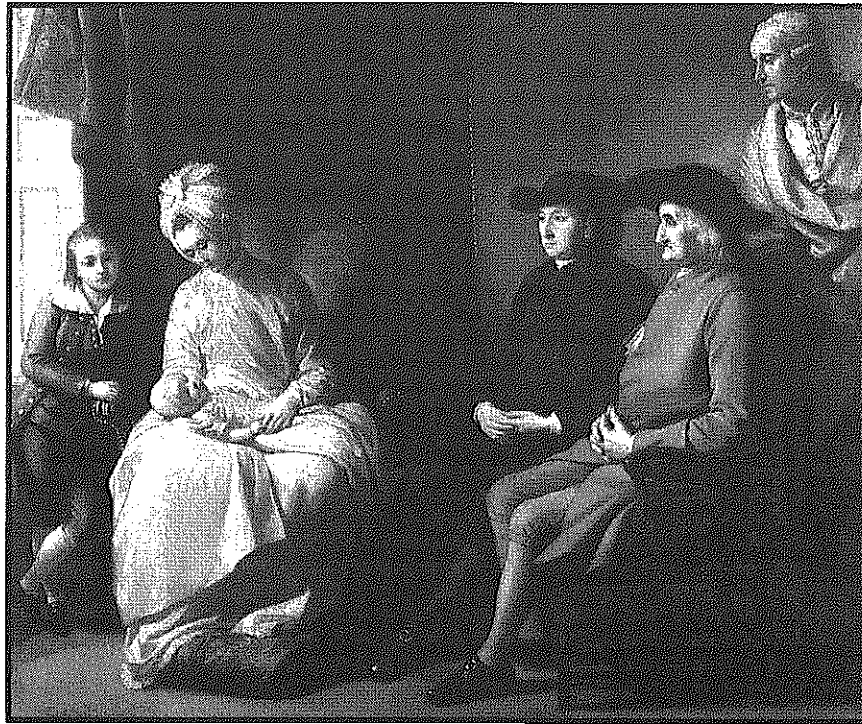
The most ambitious painting project of West's career—and of eighteenth-century Britain—was the decoration of the King's Chapel at Windsor Castle. In the artist's own words, the theme was "the progress of Revealed Religion, from its commencement to its completion; and the whole arranged with that circumspection, from the Four Dispensations [Antediluvian and Patriarchal, Mosaical, Gospel, and Revelation], into five-and-thirty compositions, that the most scrupulous amongst the various religious sects in this country, about admitting pictures into churches, must acknowledge them as truths, or the Scriptures fabulous."² Eighteen of these compositions were completed (and most of the rest were sketched) before George III terminated the project. Today, the largest collection of these paintings is at Bob Jones University in Greenville, South Carolina. The University's War Memorial Chapel contains seven of the finished paintings of the History of Revealed Religion. Dr. Bob Jones, Jr., has kindly given us permission to print these pictures in *The Historical Trail*.

A Sketch of West's Life and Religion

In colonial Pennsylvania, there were few artists and no formal art education. However, Benjamin West showed an early natural talent for making likenesses which attracted the attention of Rev. William Smith (1727–1803), the first Provost of the College co-founded by George Whitefield (1714–1770), now the

¹John Galt, *The Life and Studies of Benjamin West, Esq., President of the Royal Academy of London, Prior to His Arrival in England; Compiled from Materials Furnished by Himself*, by John Galt (London: Printed by Nichols, Son, and Bentley, Red Lion Passage, Fleet Street; For T. Cadell and W. Davies, Strand, 1816), p. 55. Referred to in subsequent references as "Galt, Vol. I." West's birthplace in Springfield Township, Chester County, is now in Swarthmore Borough, Delaware County. The house still stands, on the campus of Swarthmore College.

²Letter from West to George III, Sept. 26, 1801, quoted in John Galt, *The Life and Works of Benjamin West, Esq., President of the Royal Academy of London, Subsequent to His Arrival in This Country; Composed from Materials Furnished by Himself*, by John Galt, Esq., Author of the Life and Administration of Cardinal Wolsey, &c., Part II (London: Printed for T. Cadell and W. Davies, Strand, Booksellers to the Royal Academy; and W. Blackwood, Edinburgh, 1820), p. 194. Referred to in subsequent references as "Galt, Vol. II." Both volumes were reissued as: *The Life of Benjamin West (1816–1820) by John Galt* (A Facsimile Reproduction with an Introduction by Nathalia Wright, University of Tennessee) (Gainesville, Florida: Scholars' Facsimiles & Reprints, 1960).



"The Artist's Family"

Benjamin West, 1772

(English, 1738–1820)

From left to right: Benjamin West's son Raphael Lamar West (1766–1850); his wife Elizabeth Shewell West, holding the infant Benjamin West, Jr. (1772–1848); his half-brother Thomas West (1716–1792); his father John West; and the artist, holding a palette. Note the contrasts of poses and clothing between the plain and fancy members of the family.

Oil on canvas: 20½ by 26¼ inches (B1981.25.674)

Yale Center for British Art, Paul Mellon Collection. Used by permission.

University of Pennsylvania. Smith improvised a course of study for an historical painter. This was, of course, limited; so West went to Italy in 1760 to continue his studies and see the masterpieces of antiquity and the Renaissance. After three years in Italy, he went to England. He quickly achieved success there and never returned to America.

For over 150 years, there was only one full-length biography of Benjamin West. Written by the Scottish novelist John Galt (1779–1839), it was published at the end of West's life and with his approval. Many of the true facts of the artist's life, particularly of his early years in America, have been clouded by the myth-making of West and his biographer. In Galt's biography, West's mother, Sarah Pearson West (1697–1756), while hearing the powerful preaching of the itinerant Quaker minister Edmund Peckover (1696–1767), was overcome with labor pangs. Quickly brought home from the meeting-house, after a difficult delivery, Benjamin was born. Peckover then prophesied to West's father, John West (1690–1776), that the child would have a glorious future. Several years later, Indians, stopping at the family's inn, "being amused with the sketches of birds and flowers which Benjamin shewed them, . . . taught him to prepare the red and yellow colours with which they painted their ornaments."³ His God-given talent for art persuaded his Quaker meeting to make exception to their testimony against painting and approve his chosen career. When he came to Rome, upon seeing the ancient *Apollo Belvedere* in the Vatican, he astonished the Italians by exclaiming, "My God, how like it is to a young Mohawk warrior!"⁴

Recently the art historian Ann Uhry Abrams has unraveled the truth behind some of these tall tales in Galt. For example, the story of the *Apollo Belvedere* is actually a veiled reference to one of West's own paintings. West was commissioned by John Murray (ca. 1715–1775), the British Resident in Venice, to paint an Indian warrior and squaw. *Savage Warrior Taking Leave of His Family* (ca. 1760) is West's only known painting of a purely Indian subject. The warrior is in the *controposto* pose of the *Apollo Belvedere*. An 1807 account states that West had "staggered the connoisseurs in Italy while he was there, by his picture of The Savage Chief taking leave of his family on going to war. This extraordinary effort of the American pencil on an American subject excited great admiration at Venice."⁵ This interpretation of Galt's story makes us pause before dismissing his more improbable tales as being made of thin air.

Despite many statements to the contrary, it is now known that Benjamin West was not officially a Quaker. Both of West's parents were indeed birthright mem-

³Galt, Vol. I, p. 18.

⁴Galt, Vol. I, p. 105.

⁵Joel Barlow, *The Columbiad: A Poem* (Philadelphia, 1807), quoted in Ann Uhry Abrams, *The Valiant Hero: Benjamin West and Grand-Style History Painting*, New Directions in American Art, Vol. 1 (Washington, D.C.: Smithsonian Institution Press, 1985), pp. 76–77. The painting is at the Royal College of Surgeons of England, London.

bers of the Religious Society of Friends. However, when John West emigrated from England, arriving in Pennsylvania in 1714, he did not bring a certificate of transfer from an English Friends meeting, possibly meaning he was not in good standing. The American-born Sarah Pearson had been disowned by her meeting in 1717 for "fornication" and did not appear at her appeal because she had been "absconded." In 1720, Sarah and John married, outside of the Society of Friends, and therefore none of their children were members. Three years after Sarah's death in 1756, John West formally rejoined a Friends meeting. We can speculate that it was Sarah's disgrace that kept John from rejoining in her lifetime; and that Sarah's disgrace was also the reason for the insistent Quaker stories in Galt's biography. But why the story of his mother's labor pangs during the preaching of Edmund Peckover? Ann Uhry Abrams has made a tantalizing speculation:

A circuitous course through the pages of colonial history . . . supplies a possible answer. Edmund Peckover did not arrive in America until 1743, five years after Benjamin West was born. But in 1739, when the artist was still an infant, the well-known Methodist evangelist George Whitefield toured Chester County, winning thousands of converts with his hypnotic oratory. In fact, Whitefield's tour troubled Pennsylvania leaders because so many former Quakers joined his crusade. Additional speculation, then, can be raised about Sarah West. Was it the fiery Methodist and not the sedate Quaker who caused her to become emotionally overwrought? The passionate atmosphere of the Great Awakening could well have inspired a woman shunned by her own faith to follow a charismatic evangelist.⁶

All his life in England, Benjamin West attended Anglican services, and he probably began attending in Philadelphia during his association with Rev. William Smith. Before leaving Philadelphia, West became engaged to Elizabeth Shewell (1741–1814). They married in London, in 1764, in the Church of St. Martin-in-the-Fields. West nonetheless continued to stress his Quaker origins. He was quoted in 1816 as saying, "I was once a Quaker, and have never left the principle."⁷ In spite of doubts that he had ever been baptized, Benjamin West was buried in St. Paul's Cathedral.⁸

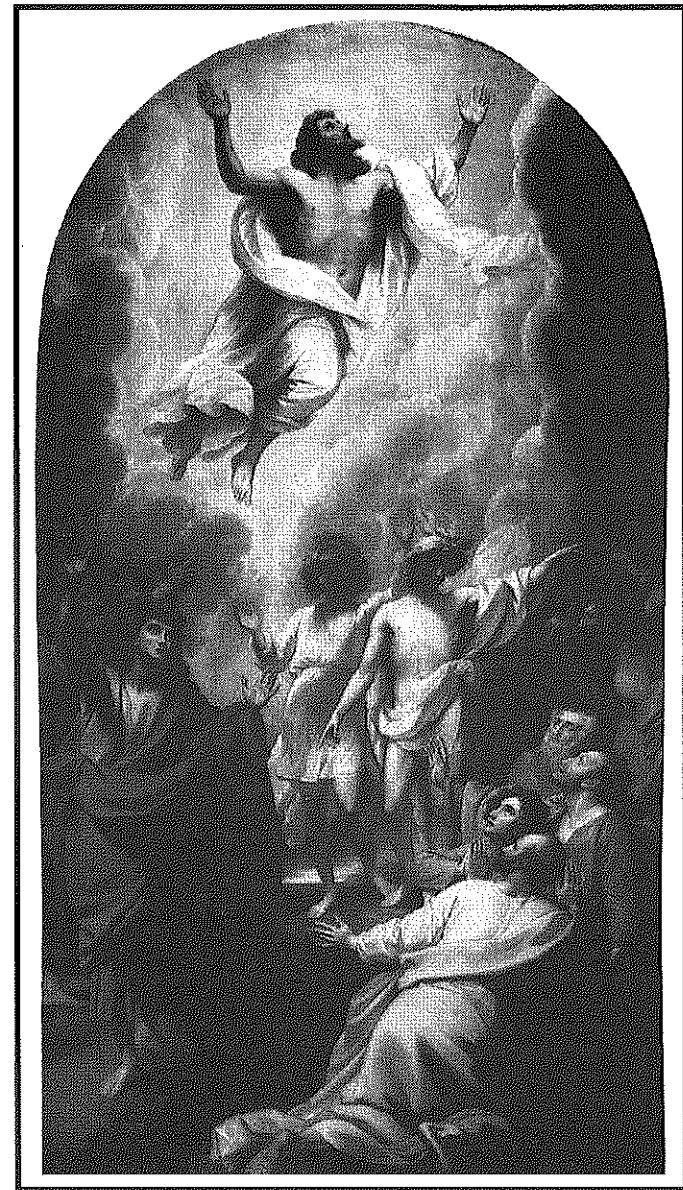
History Painting in Britain

The enormous canvases of the Revealed Religion series (e.g., *The Ascension* [ca. 1781–1782], measures 18 by 9½ feet) are *history paintings*. In the Renaissance and Baroque eras, history painting was the most exalted class of art, ranking above (in descending order) portraiture, animal painting, landscape, and still-life.

⁶Abrams, pp. 37–38.

⁷Helmut von Erffa and Allen Staley, *The Paintings of Benjamin West* (A Barra Foundation Book) (New Haven & London: Yale University Press, 1986), p. 450. Nearly all our information on titles, dates, dimensions, and locations of paintings come from this definitive catalog of West's painted works.

⁸His epitaph reads: "Here lie the Remains of BENJAMIN WEST, Esq., President of the Royal Academy of Painting, Sculpture, and Architecture: born 10th Oct. 1738, at Springfield, in Pennsylvania, in America: died in London, 11th March, 1820." (Quoted in Galt, Vol. II, p. 251.)



"The Ascension"

Benjamin West
(English, 1738–1820)

Oil on canvas: 211 by 114 inches (P.63.320, CL#519)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

Historical paintings portrayed narratives from classical or Biblical history that demonstrated heroic and uplifted morality. They were usually large compositions with many figures, whenever possible including a partial nude.

Following West's death, his art went out of fashion and critical favor. In the twentieth century, however, art historians have recognized West's achievement in creating a new type of history painting that was modern and realistic—although still using drama and idealization to inculcate its morals. The first of these new paintings was *The Death of General Wolfe* (1770).⁹ Major-General James Wolfe (1727–1759) commanded the future lay preacher Captain Thomas Webb (1725–1796) in the 1758 capture of Louisbourg during the French and Indian War.¹⁰ A year later, Wolfe died at the battle of the Plains of Abraham, but not before learning of the victory which led to the surrender of Canada to the British. His last words supposedly were, "Now, God be praised, I will die in peace."¹¹ West portrays the contemporary death scene in the traditional poses of a "Deposition from the Cross" and a "Lamentation Over the Dead Christ," using modern military costume and an American Indian (the partial nude).

In contrast to this tragedy of war, West's second "modern history painting," portrayed a scene of peace, again in America with Indians. The territory of the Southern New Jersey Conference is just visible in the background of *William Penn's Treaty with the Indians* (1771).¹² West's new realism also enlivened Biblical paintings: *The Last Supper* (1784),¹³ painted for the King's Chapel, had Christ and the apostles not sitting, but reclining on a triclinium.

As well as reinventing the history painting, many of Benjamin West's works were prototypes for both the Neoclassical and Romantic movements in painting. Neoclassicism turned away from the sensuous and frivolous Rococo and sought models of rationalism and restraint in the art and history of the Classical world. Contemporary with the objective Neoclassical art and thought, a subjective Romantic art was also developing. Romanticism celebrated the "sublime" in nature and emotions, often tending toward a "Gothick" taste for the macabre.

Both of these artistic trends are evident in West's Revealed Religion series. The Neoclassical orderliness is found in Gospel Dispensation paintings such as *Christ Coming Up Out of the Jordan* (painted ca. 1794, signed 1797), *The Ascension*, and *Peter Preaching at Pentecost* (painted 1785, signed and dated 1795), as well as in the Antediluvian and Patriarchal paintings of *Esau and Jacob Presented to Isaac* (ca. 1796) and *Isaiah's Lips Anointed with Fire* (ca. 1784). The Romantic chaos and horror are seen in Mosaical paintings such as *Moses and Aaron Before Pharaoh*

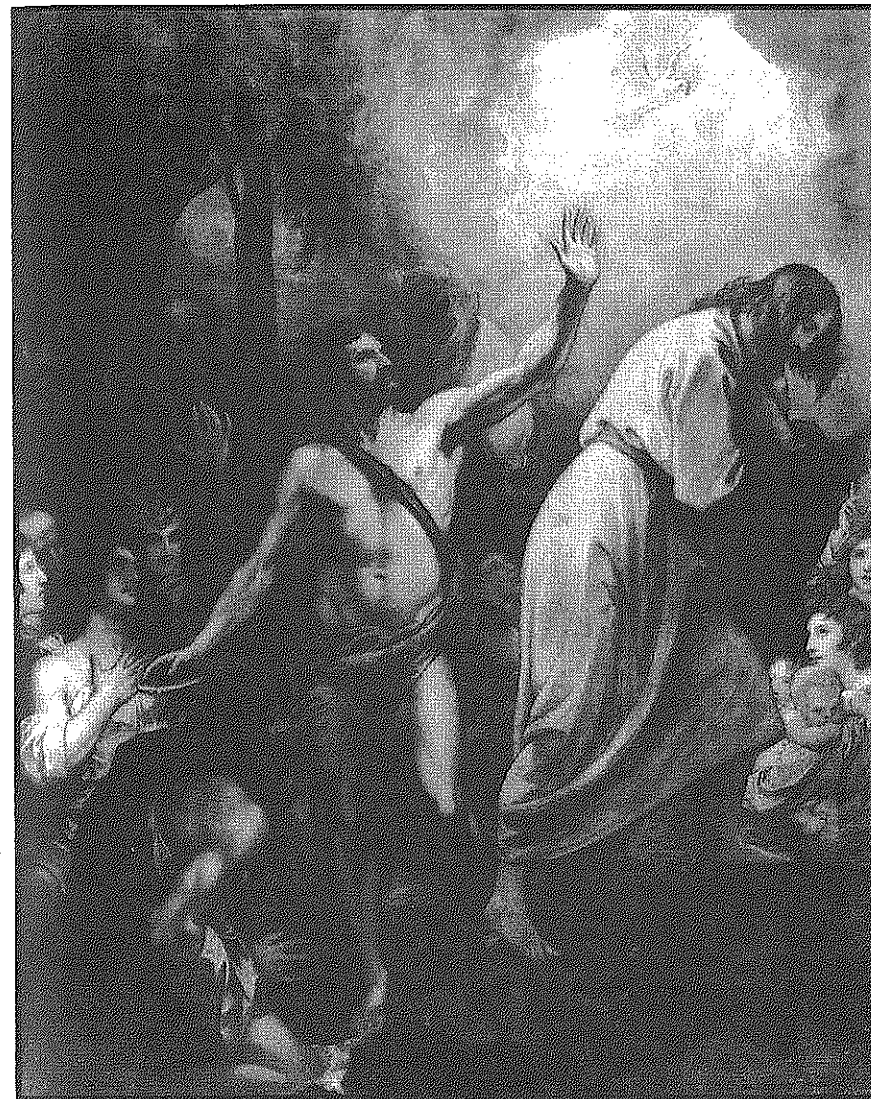
⁹In the National Gallery of Canada, Ottawa.

¹⁰See Frederick E. Maser, "The Human Side of Captain Thomas Webb," *The Historical Trail* (1996; Issue 33), pp. 51–52.

¹¹von Erffa and Staley, p. 212.

¹²In the Pennsylvania Academy of the Fine Arts, Philadelphia.

¹³In the Tate Gallery, London.



"Christ Coming Up Out of the Jordan"

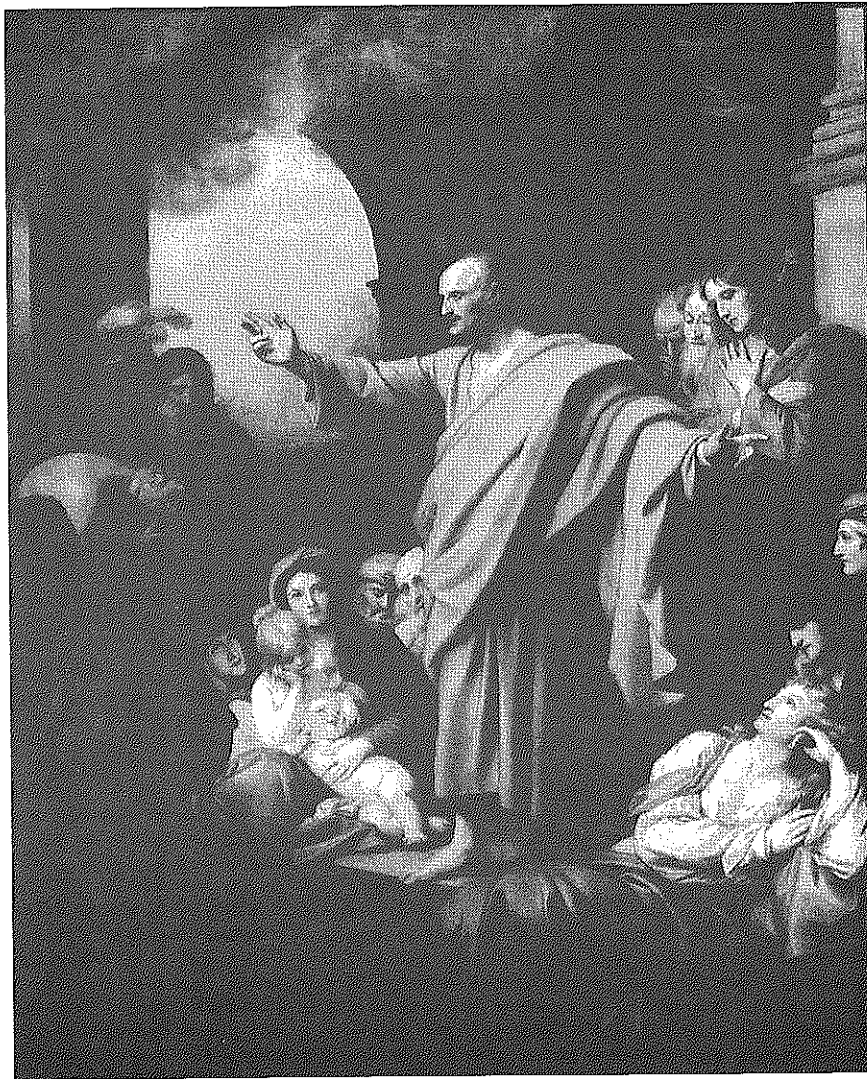
Benjamin West; Signed 1797

(English, 1738–1820)

Oil on canvas: 148 by 115 inches (P.63.319, CL#522)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.



"Peter Preaching at Pentecost"

Benjamin West; Signed and Dated 1795

(English, 1738–1820)

Oil on canvas: 148 by 116 inches (P.63.317, CL#521)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.



"Esau and Jacob Presented to Isaac"

Benjamin West

(English, 1738–1820)

Oil on canvas: 72 by 101 inches (P.63.322, CL#525)

Unusual Films®, Bob Jones University, Greenville, South Carolina. Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

(1796) and *The Brazen Serpent* (ca. 1790), and in Revelation Dispensation paintings such as *Death on the Pale Horse*.¹⁴

In addition to Benjamin West's accomplishments in pioneering historical painting, Neoclassical painting, and Romantic painting—each an extraordinary achievement—he had another project of breathtaking ambition: the creation of an acceptable Protestant religious art and the reintroduction of art into the English churches.

Religious Art in Britain After the Reformation

The state of English art in the eighteenth century was generally inferior to that of France and Italy. One reason for this is the virtual absence of church patronage of the arts since the Reformation. Henry VIII (1491–1547) had much of the art in English churches destroyed because of its association with Rome. Parliament condemned religious art in the reign of Charles I (1600–1649). Even Oliver Cromwell (1599–1658) was attacked for an interest in art. Sir Christopher Wren (1632–1723) had left large panels and compartments for art in the interior of St. Paul's Cathedral, but they remained empty. In 1758, two church wardens were charged in an ecclesiastical lawsuit with setting up "a certain painted Glass . . . whereon is represented . . . the painted Image of Christ upon the cross."¹⁵ While a small amount of art was slowly being introduced to some churches, in the public mind, art was firmly connected with Roman Catholicism.

Benjamin West helped to found the Royal Academy of Arts in 1768, long after similar schools had been established in other European countries. In 1773, the Royal Academy proposed to decorate St. Paul's with the free offerings of six painters. West's contribution was to have been *Moses Receiving the Law*. But, Dr. Richard Terrick (1710–1777), the Bishop of London, declared, "Whilst I live and have the power, I will never suffer the doors of the metropolitan church to be opened for the introduction of popery into it."¹⁶

It is surmised that Bishop Terrick was really more averse to controversy than to religious art. Much of the Anglican hierarchy and George III were interested in art and its reintroduction into the churches. West received commissions for *The Angels Appearing to the Shepherds* (1774)¹⁷ for Rochester Cathedral and for *The Raising of Lazarus* (1780)¹⁸ for Winchester Cathedral. Dr. Robert Hay Drummond (1711–1776), the Archbishop of York, recommended West to George III's notice in 1768, and then began the first of many royal commissions.

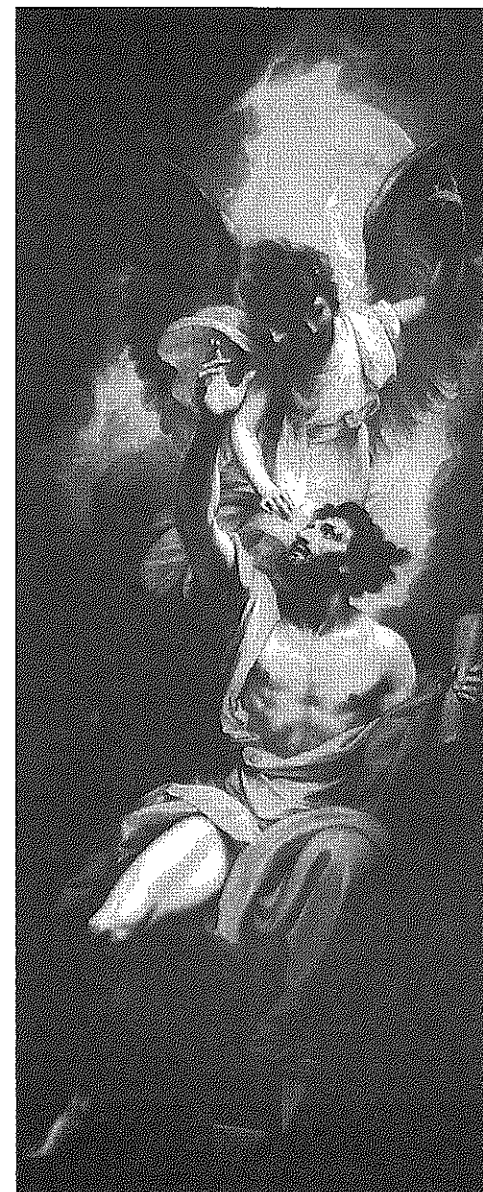
¹⁴The Chapel's final version is unpainted. The 1796 oil sketch is in the Detroit Institute of Art. West's huge 1817 version, not intended for the Chapel but of a similar composition, is in the Pennsylvania Academy of the Fine Arts, Philadelphia.

¹⁵John Dillenberger, *Benjamin West: The Context of His Life's Work with Particular Attention to Paintings with Religious Subject Matter* (San Antonio: Trinity University Press, 1977), p. 38. The wardens were acquitted.

¹⁶Robert C. Alberts, *Benjamin West: A Biography* (Boston: Houghton Mifflin, 1978), p. 158.

¹⁷Location unknown.

¹⁸In the Wadsworth Athenaeum, Hartford, Connecticut.



"Isaiah's Lips Anointed with Fire"

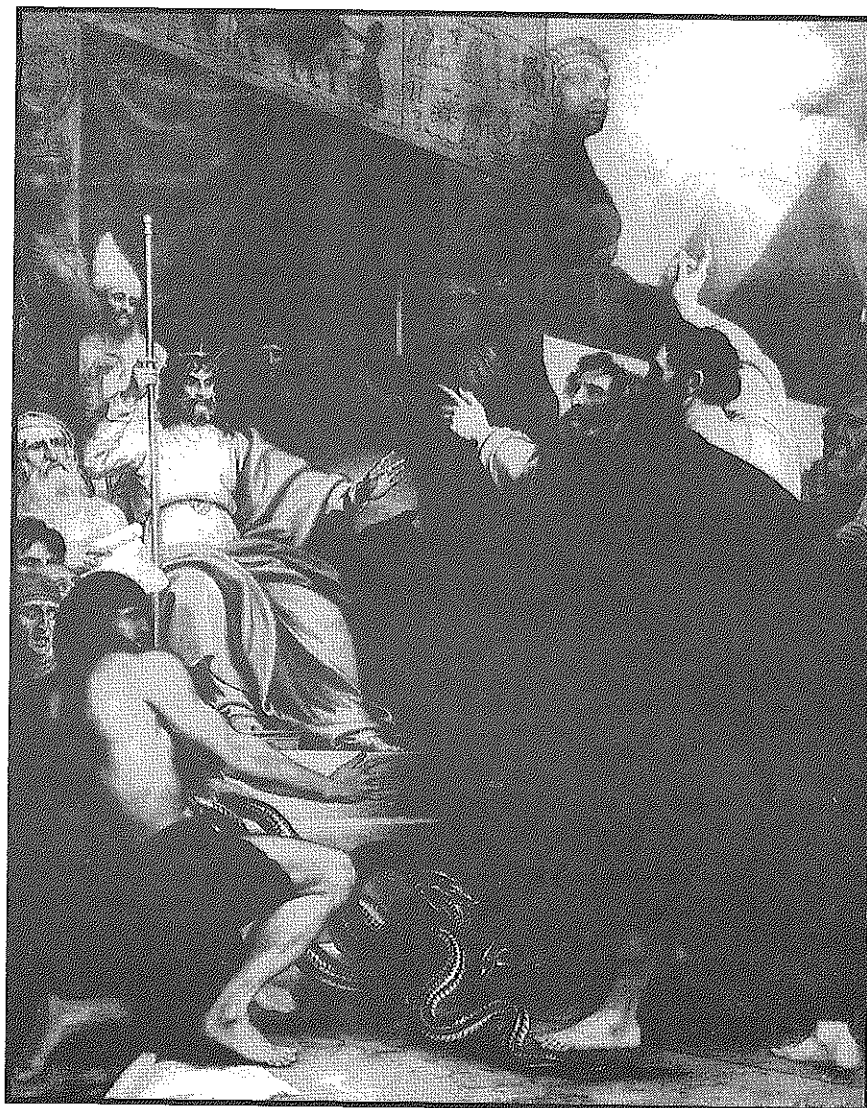
Benjamin West

(English, 1738–1820)

Oil on canvas: 150 by 61 inches (P.63.318, CL#524)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.



"Moses and Aaron Before Pharaoh"

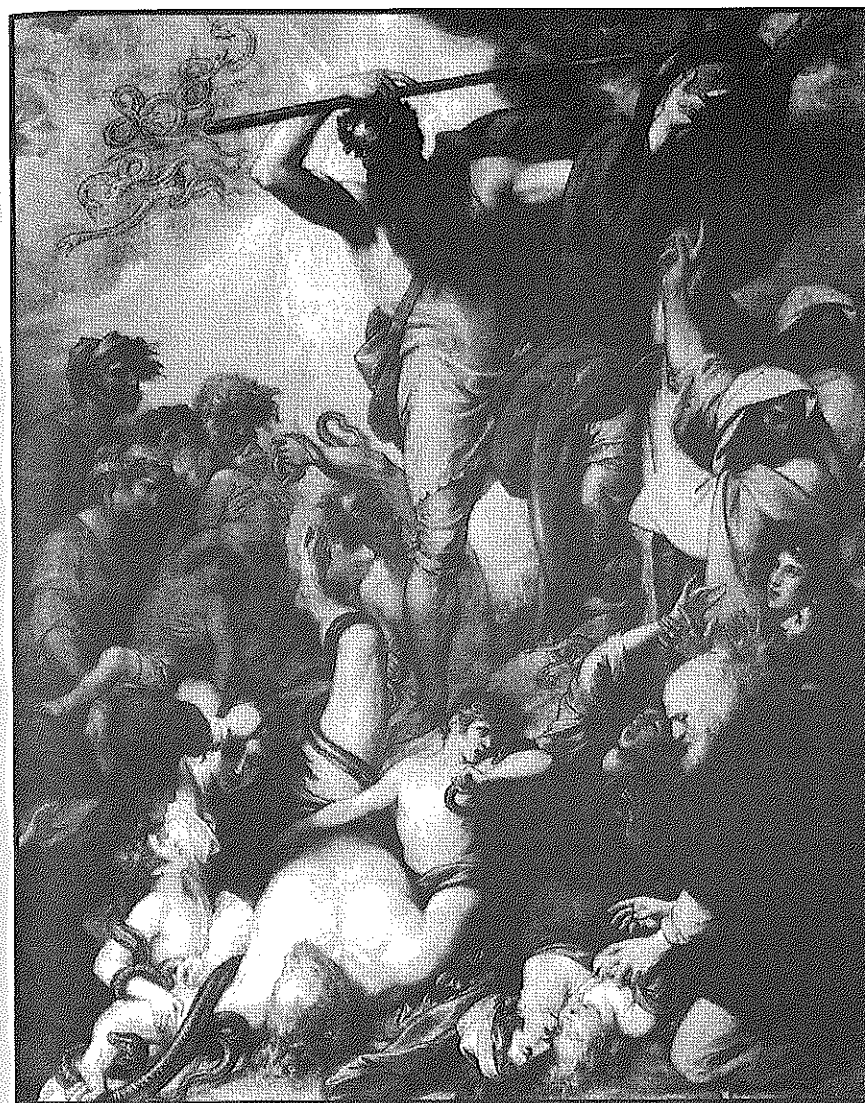
Benjamin West; Signed and Dated 1796

(English, 1738–1820)

Oil on canvas: 148 by 115 inches (P.63.316, CL#523)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.



"The Brazen Serpent"

Benjamin West

(English, 1738–1820)

Oil on canvas: 148 by 115 inches (P.63.317, CL#521)

Unusual Films®, Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

Both George III's interest in art and his piety were genuine. He had approved of the St. Paul's plan, but he did not have jurisdiction over the Cathedral. About 1779, the King decided to restore and renovate Windsor Castle, making it the chief royal residence. In his private Chapel at Windsor, George III thought he had the opportunity to demonstrate that, properly done, paintings could decorate England's churches, just as engravings decorated the Bible.

The Early Plans for the Chapel

Windsor Castle had been basically untouched since the reign of Charles II (1660–1685). Charles II, a “closet Catholic,” had commissioned a richly decorated Royal Chapel, with paintings by Antonio Verrio (1639–1707). The altarpiece was of *The Last Supper*, and the ceiling showed *The Resurrection*. The design for the new Chapel was many times revised, expanded, and ultimately abandoned when George III came more under the influence of both his “madness”—porphyria—and of West's rivals. Therefore, many details of the Chapel are confused or unknown. However, it is certain that had the project been completed, it would have been an environment completely dominated by religious paintings—like a Protestant Sistine Chapel.

The King sought and obtained the approval of several church dignitaries for the project, and a list was drawn up of Biblical subjects “susceptible of pictorial representation, which Christians of all denominations might contemplate without offence to their tenets.”¹⁹ Notably missing from the designs were representations of the Madonna, martyrs, or the royal family. The theological program for the paintings drew mainly on the ideas of Dr. William Warburton (1698–1779), Bishop of Gloucester. Bishop Warburton was the great apologist of the eighteenth-century Church, defending orthodox Anglicanism against the Deists on one side and the Methodists on the other. In his writings he traced the evolution of God's revelation in several distinct plateaus, beginning with the “moral dispensation” to Adam and Eve, through the renewed covenant with Moses, which itself was a preparation for the new dispensation of Christ. Thus, the Chapel of the Progress of Revealed Religion was to illustrate all of history—including the future—in terms of God's dealings with mankind in a series of Dispensations.

Bishop Warburton proposed three Dispensations of Revealed Religion: Patriarchal, Mosaical, and Gospel. Benjamin West usually referred to the first as Antediluvian and Patriarchal. More curiously, he added a fourth: the Revelation Dispensation. The reason for this addition is unclear, but West, increasingly drawn to Romantic or Gothic expressions, certainly had an enthusiasm for the subject matter. In fact, it was the emphasis on Revelation that was to be the project's undoing.

¹⁹Galt, Vol. II, p. 53.

In 1780, the scheme was a Neoclassical redesign of the old Baroque Chapel. There were only three Dispensations in these designs—no Antediluvian and Patriarchal subjects. The altar wall originally contained *Moses Receiving the Law* (1784)²⁰ (the subject of West's proposed contribution to St. Paul's), above *The Last Supper*. By 1782, paintings were added to each side of Moses to make a triptych: *Isaiah's Lips Anointed with Fire* and *The Call of the Prophet Jeremiah* (ca. 1782).²¹ The two prophets were important in the transition to the new Dispensations. The main side wall (see “Design for a Wall of the Chapel of Revealed Religion”) contained a row of five large pictures from the Gospel Dispensation: *Christ Coming Up Out of the Jordan*, *Christ Healing the Sick* (ca. 1780–1781),²² the larger and central *Ascension*, *Peter Preaching at Pentecost*, and *Paul and Barnabas Rejecting the Jews and Receiving the Gentiles* (ca. 1793).²³ These were all finished and exhibited. Smaller, horizontal designs for four Mosaical subjects and five Revelation subjects, as well as a ceiling with *The Last Judgment* were not painted because of a major design change.²⁴

The Later Plans for the Chapel

Around 1790, the Revealed Religion scheme was greatly enlarged and moved from the old Royal Chapel to the larger space of the Horn Court. How this change of plans came about is unknown. The Horn Court was an open courtyard in the middle of the King's State Apartments at Windsor and adjoining the old Chapel. If it were roofed with a clerestory to provide light, many more paintings could fit here, as the walls would be windowless. The architectural plan now abandoned Neoclassicism for the new Gothic Revival style. However, no detailed drawings for this new Chapel space are known.

One side wall, devoted to the New Testament, had the five large Gospel scenes from the old Chapel design. Below them, five smaller pictures of early Gospel episodes were added: *The Naming of John the Baptist* (ca. 1798),²⁵ *The Nativity*, *The Wise Men's Offering*, *Christ in Egypt*, and *Christ Among the Doctors* (the four unpainted). On the top of the wall were four smaller Revelation pictures: *The Son of Man Seen by John in Revelation* (unpainted), *Death on the Pale Horse*, *The Destruction of the Beast and the False Prophet*,²⁶ and *The Day of Judgment* (unpainted).

²⁰In the Palace of Westminster, London.

²¹In St. Martin's Church, Laugharne, Dyfed, Wales.

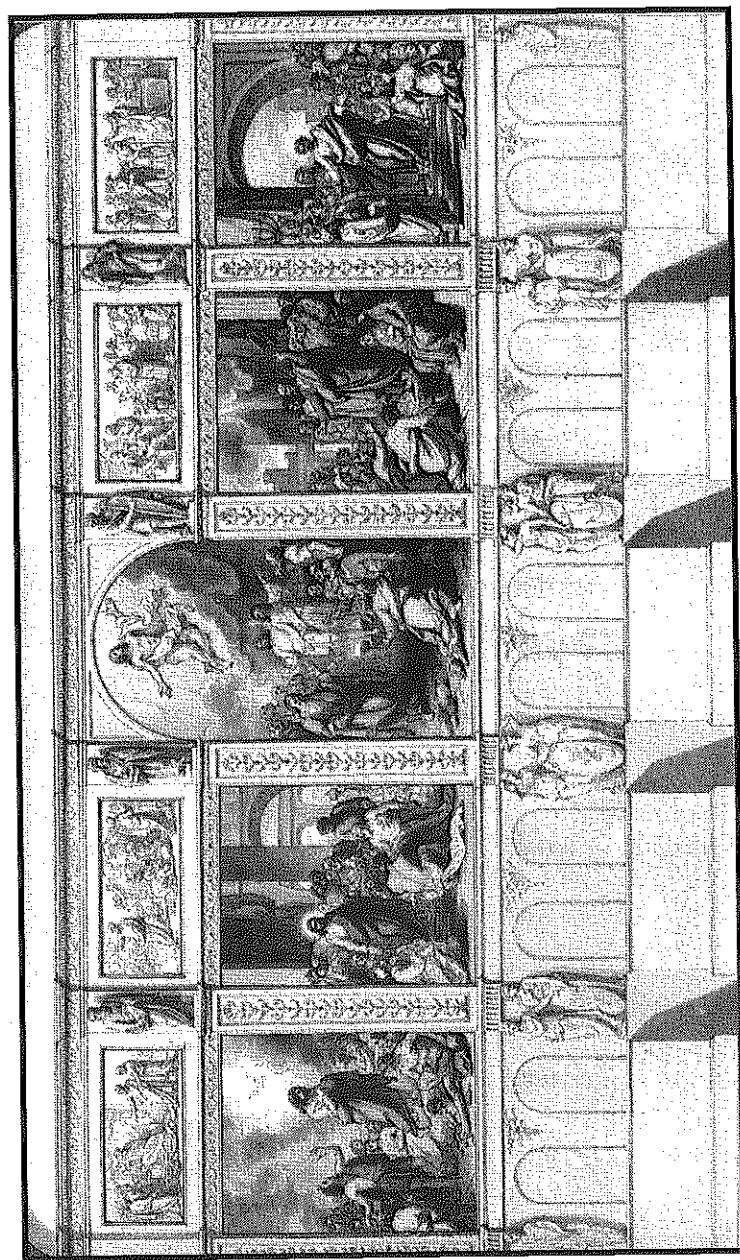
²²Probably destroyed during World War II. An even larger composition of this subject, painted in 1815, is in Pennsylvania Hospital, Philadelphia.

²³In the Pennsylvania Academy of the Fine Arts, Philadelphia.

²⁴The Mosaical subjects: *Moses and Aaron Before Pharaoh*, *Pharaoh and His Host Lost in the Red Sea*, *The Twelve Tribes Drawing Lots*, and *David Anointed King*. The Revelation subjects: *John Called to Write the Revelation*, *Death on the Pale Horse*, *Saints Prostrating Themselves Before the Throne of God*, *The Destruction of the Beast and the False Prophet*, and *The New Jerusalem*. The ceiling, in addition to *The Last Judgment*, was to contain smaller paintings of the four evangelists.

²⁵Location unknown.

²⁶Unpainted. The oil sketch is in the Minneapolis Institute of Arts.



Design for a Wall of the Chapel of Revealed Religion

Benjamin West

(English, 1738–1820)

Watercolor pen and brush and grey and brown ink, on laid paper: 11½ by 18¾ inches

Yale Center for British Art, Paul Mellon Collection. Used by permission.

(B1977.14.4356)

The other side wall held Old Testament subjects. The Antediluvian and Patriarchal Dispensation was introduced in the smaller bottom row: *The Deluge* (1791),²⁷ *Noah Sacrificing* (ca. 1801),²⁸ *Abraham and His Son Isaac Going to Sacrifice* (ca. 1799),²⁹ *Esau and Jacob Presented to Isaac*, and *The Twelve Tribes in Egypt* (unpainted). To make a large Mosaical sequence matching the large Gospel pictures, *Moses Receiving the Law* was moved from the altar wall to the center of this side wall, opposite *The Ascension*. It was joined by four Mosaical subjects, of equal size to the large Gospel paintings: *Moses and Aaron Before Pharaoh*, *Pharaoh and His Host Lost in the Red Sea* (ca. 1792),³⁰ *The Brazen Serpent*, and *Moses Ordaining Aaron and His Sons to the Priesthood* (ca. 1795).³¹ The smaller top row contained four more Mosaical pictures: *Moses Shown the Promised Land*,³² *Joshua Passing the River Jordan with the Ark of the Covenant*,³³ *The Twelve Tribes Casting Lots for Their Inheritance in the Promised Land*, and *David Anointed King* (the two unpainted).

The altar wall kept *The Last Supper* over the communion table, and added a painting to either side of it: one of *The Expulsion of Adam and Eve from Paradise* (1791)³⁴ and the other of undecided subject. Above these three paintings West planned an enormous *Crucifixion*, which also was not painted.

In this new scheme, the Old Testament played a much greater role, with more paintings for the Mosaical Dispensation as well as the introduction of the Antediluvian and Patriarchal Dispensation. The Gospel Dispensation also received an expanded number of paintings, including a *Crucifixion* that would have dominated the room, particularly as the large ceiling paintings had probably been displaced by a new Gothic ceiling. The Revelation Dispensation, on the other hand, is much reduced. *The Last Judgment* had gone from a huge composition on the ceiling to a small one at the top of a side wall. The total number of Revelation subjects had also been reduced. It is known that George III disliked the Revelation scenes; and much as West liked them, he must have made the changes to please the King.

Revelation and Revolution

As in our own day, at the end of the eighteenth century, millenarians linked contemporary events with the prophecies of the Book of Revelation. Indeed, after the French Revolution, the social systems of Europe were never the same,

²⁷Location unknown. The oil sketch is in the collection of Dr. Robert Erwin Jones of Philadelphia.

²⁸Unfinished. In the San Antonio Museum of Art.

²⁹In the Neath Borough Council, Neath, Glamorganshire, Wales.

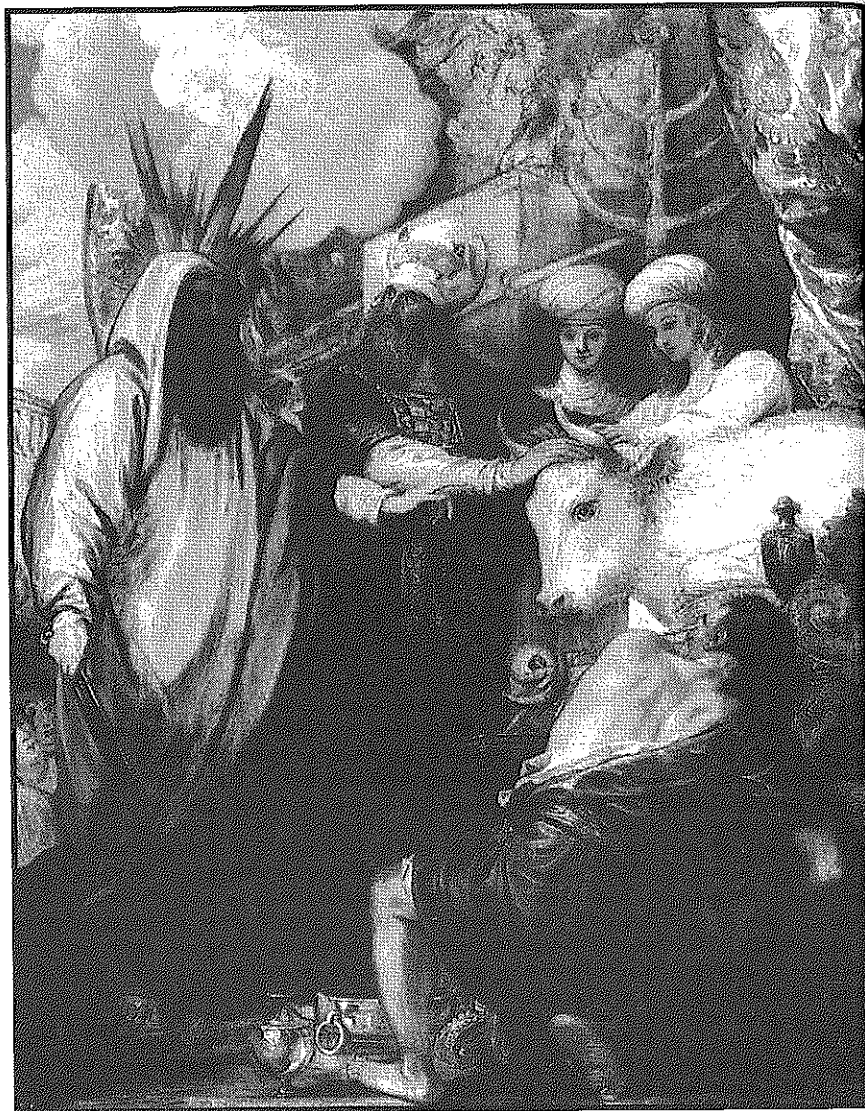
³⁰Location unknown. The oil sketch is in the Worcester Art Museum, Worcester, Massachusetts.

³¹Location unknown. The oil sketch is at Bob Jones University, Greenville, South Carolina.

³²Unpainted. The oil sketch is in the Metropolitan Museum of Art, New York.

³³Unpainted. The oil sketch is in the Art Gallery of New South Wales, Sydney, Australia.

³⁴Location unknown. The oil sketch is in the Art Institute of Chicago.



"Moses Ordaining Aaron and His Sons to the Priesthood"

Benjamin West; Signed and Dated 1795

(English, 1738–1820)

Oil on canvas: 37½ by 28½ inches (P.74.554, CL#252)

Bob Jones University, Greenville, South Carolina.

Courtesy of Dr. Bob Jones, Jr., and Bob Jones University. Used by permission.

and no European king could sit easy on his throne. The sense that the Apocalypse was beginning to unfold in the revolutions of America and France gained much popular acceptance in England. This feeling was also linked to the new Romantic and Gothic sensibilities in art. In fact, Benjamin West supported the French Revolution, and later supported Napoleon. Among many factors in the dissolution of the Chapel of Revealed Religion, most important is the King's increasing concern about West's "democratic" tendencies, which, at least in the King's mind, were connected with his leanings towards Romanticism and Revelation.

In 1792, France declared war against Britain and began the campaigns that exported the Revolution to the rest of the Continent. In England, the religious fanatic Richard Brothers (1757–1824) was prophesying "that Death on a Pale Horse (Rev. 6) 'relates to the present war—its progress—and consequences' and that the Beast Rising from the Sea (Rev. 13) 'means the British Monarchy,' and 'the blasphemer, means the title given to and assumed by the king of England.'"³⁵ The government confined him as a criminal lunatic in 1795. In spite of the implications, in 1796, Benjamin West exhibited the oil sketch for the King's Chapel of *Death on the Pale Horse*, in all its chaotic horror. The painting was a great success, both in England and when West exhibited it in Paris in 1802 during the Peace of Amiens. George III, however, took a different view of it. He was quoted in 1804 as saying "that the pictures which West had painted for the Chapel at Windsor should not be put up, except the Altar piece, & that should not be a Bedlamite scene from the Revelations."³⁶ It is possible that *Death on the Pale Horse* alone doomed the Chapel project.

The Chapel's Dissolution and West's Late Triumph

In 1801, during George III's first major bout of porphyria, West was told by the King's architect, James Wyatt (1746–1813) to discontinue the Chapel paintings, probably by order of Queen Charlotte (1744–1818). Following the King's recovery, West claimed that the project resumed, but this seems to have been more the artist's hope than reality. Although he made no more full-sized paintings after 1801, as late as 1804 West exhibited a new oil sketch for the series, of *The Destruction of the Beast and the False Prophet*. By this time, James Wyatt had begun converting Windsor Castle's Horn Court into a Gothic cloister, rather than a chapel, and in 1805 the old Royal Chapel was made into a concert room.

West had intended the Chapel of the History of Revealed Religion to be the crowning achievement of his career. Reportedly, at one time George III and West had the understanding that at the series' completion, West would receive the title of baronet with an estate. However, in 1810, when George III went permanently

³⁵Nancy L. Pressly, *Revealed Religion: Benjamin West's Commissions for Windsor Castle and Fonthill Abbey* (San Antonio, Texas: San Antonio Museum Association. 1982), p. 64.

³⁶von Erffa and Staley, p. 391.

insane, Benjamin West's crown annuity was discontinued, as well as any lingering hopes that the Chapel would be completed. West was now 72 years of age, and had lost the greatest part of his income, as well as his greatest patron. The plan for the wide introduction of Protestant religious art seemed to have failed with the Chapel. However, Benjamin West's greatest successes were yet to come.

America's first hospital, the Pennsylvania Hospital in Philadelphia, had solicited the contribution of a painting; in 1811, West completed *Christ Healing the Sick*, measuring 9 by 14 feet. However, the British Institution offered to buy it for £3000—an astronomical price—as the commencement of a national gallery. West accepted the offer and painted another, even larger, *Christ Healing the Sick* (1815) for Pennsylvania Hospital, where it still hangs. The Hospital raised a large sum of money from admission charges to see the painting, which endowed thirty free hospital beds. Meanwhile, the British Institution had made a £2000 profit (over the purchase price) from exhibiting *its* painting.

In 1814, West made an even larger and more popular painting: *Christ Rejected (by the Jewish High Priest, the Elders, and the People When Brought to Them by Pilate from the Judgment Hall)*. And, finally, in 1817, at the age of 79, he triumphantly exhibited his final *Death on the Pale Horse*—nearly 15 by 25 feet—much larger than the one intended for the Royal Chapel. He did not sell either of these paintings, but exhibited them himself with great success and profit. West had found a greater patron than the King of England: the public. And he had now succeeded in popularizing religious art in Protestant England to the greatest degree imaginable—far more than could have been attained by the private Chapel in Windsor Castle. Both of these paintings are in the Pennsylvania Academy of the Fine Arts, uniting West's three late masterpieces in Philadelphia.

Benjamin West's life was an extraordinary American success story, and its mythologizing by West and his biographer John Galt is forgivable. Let us then close with the purported words of the itinerant preacher, Edmund Peckover (or George Whitefield?), whose powerful preaching had brought West's mother into labor: "... a child sent into the world under such a remarkable circumstance would prove no ordinary man."³⁷



³⁷Galt, Vol. I, p. 12.

Daniel Asbury

(1762–1825)

DANIEL ASBURY. He was born in Fairfax county, Virginia, Feb. 18, 1762. After passing through a variety of hardships during the revolutionary war, he was made a partaker of the great salvation, and in 1786 was admitted into the travelling ministry. His sincerity, and the exceeding simplicity of his manners, commended him to the friends of Jesus, and marked him as a man deeply devoted to God. With the exception of nine years, in which he was located, he laboured in the vineyard of his Lord, as a travelling preacher, from 1786 to 1824, when he took a superannuated relation. During all this time our beloved brother gave unequivocal testimony of his deep devotion to God, and the utmost fidelity in his service. His death was peaceful. Returning from a walk into the yard, he looked up toward heaven with a smile on his countenance, uttered a few words, and sunk away into the arms of death, leaving behind him a sweet savour of Christ.

Minutes of the Annual Conferences of the Methodist Episcopal Church, for the Years 1773–1828; Volume I (New-York: Published by T. Mason and G. Lane, for the Methodist Episcopal Church; J. Collord, Printer; 1840; Minutes of Conferences for 1826; p. 506.

Daniel Hitt

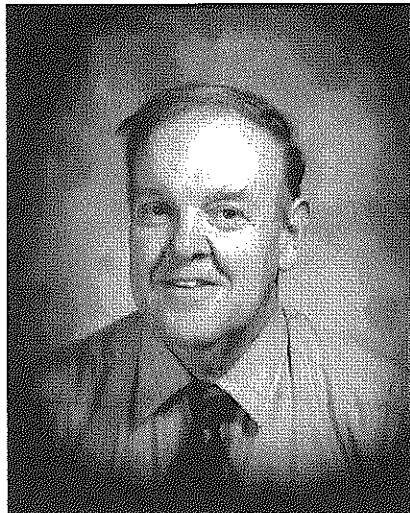
(1765?–1825)

DANIEL HITT. He was born in Fauquier county, in the state of Virginia.* In early life he was a partaker of experimental religion. In 1790 he was received as an itinerant preacher, and continued in this arduous work until the day of his death. For several years he was the travelling companion of Bishop Asbury; and was afterward eight years employed as one of the agents of the Methodist Book Concern. Whatever peculiar relation he sustained to his brethren, his simplicity and integrity stood forth as prominent features of his character, while the affability of his manners and the sweetness of his disposition, in his private intercourse in society, gained him the affection of all.

In his last sickness, which was the typhus fever, he was uniformly calm and tranquil, saying that he had peace with God, and therefore all was well, that consequently he had no more concern with earthly things. In this peaceful frame of mind his redeemed spirit took its departure, we have no reason to doubt, to the paradise of God.

*In the brief memoir of Mr. Hitt transmitted to the agents, the *time* of his birth is not mentioned; and the committee who drew it up state that they were not furnished with the requisite materials for a more perfect account.

Minutes of the Annual Conferences of the Methodist Episcopal Church, for the Years 1773–1828; Volume I (New-York: Published by T. Mason and G. Lane, for the Methodist Episcopal Church; J. Collord, Printer; 1840; Minutes of Conferences for 1826; p. 507.

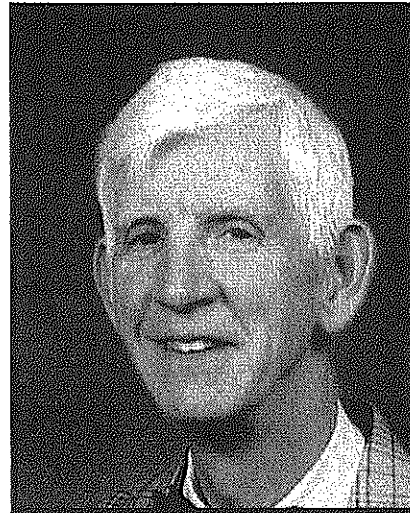


Mr. Wayne W. Johnson

Mr. Wayne W. Johnson is a life-long resident of Williamstown and has attended the First United Methodist Church there since infancy. He was educated in the local Monroe Township public school system, Glassboro State College, and Salisbury State College, receiving B.A. and M.Ed. degrees in elementary education respectively. He has taught in the Winslow Township elementary schools for twenty-five years. His wife is Alice and they have two children, Bjorn in the Navy and Sarah in college.

Mr. Johnson has held various offices in the local church as well as having taught in the Sunday School for twenty-two years. He has been the local church historian for the past fifteen years.

The Reverend Howard L. Cassaday was first licensed as a Local Preacher in 1959, after studies the preceding year at First Methodist Church, Vineland, New Jersey (along with fifty-eight other laity). He was an engineer and supervisor at the Kimble Glass Plant in Vineland. In 1961 he began part-time seminary studies and was appointed to serve the Fourth Street Methodist Church, Vineland. In 1969 he left Kimble (after twenty-five years) to complete seminary studies, and was appointed as Assistant (Student) Pastor at First United Methodist Church, Vineland. He retired in 1989 from Richwood United Methodist Church. Since 1992 he has assisted at First United Methodist Church, Williamstown, New Jersey. He with wife Grace M. (née Rathbone) lives now in Aldine, New Jersey. The Reverend Mr. Cassaday is a long-time member of the Southern New Jersey Conference Historical Society. He has served as a District Representative (now fifteen years), and as Travel Director for the Annual Tours (now eleven years).



Rev. Howard L. Cassaday

First United Methodist Church Williamstown, New Jersey

Part I

Mr. Wayne W. Johnson and Rev. Howard L. Cassaday

Squankum

Williamstown

Squankum is an old Indian name meaning "Place of Evil Gods." Tradition assumes that the evil was the abundance of pesky mosquitoes. Also, John R. Downer states that J. Steen said Squankum meant "A house within an enclosed place." This Indian name was used to designate the several Squankum settlements which are mentioned in Savil Wilson's survey of 1774.¹

Previous to 1744, Squankum Land was the whole territory lying between Four Mile Branch of the Great Egg Harbor River, and Hospitality Branch, with Squankum Branch in the middle, forming a triangle twelve miles long. Squankum Village, later Williamstown, was at the head of Squankum Creek Branch and lay equally on both sides of this creek.

Deeds for land in Squankum section and other early surveys are recorded as early as 1737 at Burlington, then the seat of government for West Jersey. Some of these are:

May 10, 1737—1,200 acres at the head and on both sides of Upper Hospitality branch to Charles Brock den (located today out Clayton Road, toward the bend).

May 13, 1737—1,432 acres lying between Hospitality and Squankum Branches to Colonel John Alford.

June 1 and 2, 1742—1,000 acres at the head of Squankum Branch by John, Thomas, and Richard Penn (at the center of town today).²

The following excerpts are from the *Sparks Collection*, Vol. 2, p. 114, at the Gloucester County Historical Society, Woodbury, New Jersey:

John Williams, son of Israel, appears in the Gloucester County records to have been a most active real estate dealer of all the Williams family. He buying from 1785, the year of his father's decease until 1822 (after which his name no longer appears), numerous tracts in central Gloucester County by his sales during that period (with many more), chiefly from the 1,000 acre Penn survey at Squankum.

John Williams, son of Israel, set apart a lot of 2½ acres of land at Squankum Village for school, church, and burial purposes, but failing to provide for the legal

Abridged from *The History of Methodism and Town Notes for Williamstown, N.J.*, 1996. Compiled by Wayne W. Johnson and Howard L. Cassaday.

¹Esther M. Davis, *A History of Monroe Township, 1859-1976* (1976).

²Detailed information on these large surveys is found in Cushing and Sheppard, *History of the Counties of Gloucester, Salem, and Cumberland of New Jersey* (1883), pp. 268-269; and John F. Bodine, "History of Squankum," in *Woodbury Constitution* (newspaper), July 24, 1878.

continuance, the plot became private property. This after a log school house had been built—school kept in it, preaching services held by the Methodists about 1800, and bodies buried in the graveyard.³

From Bodine's "History of Squankum" (1878) we note that Charles Brockden in 1769 deeded the 1200 acres to his daughter, Mary (Brockden) Patterson, and her husband Thomas. The Pattersons, on December 14, 1773, deeded 100 acres to Johannes Hoffsey, this added to an earlier 1200 acres located between the Patterson and Penn land on the Clayton Road. Our tradition states that a house on the Hoffsey land on Clayton Road received Circuit-Riding Methodist preachers for the earliest meetings in the Squankum area.

The Penns (ca. 1772) deeded their land to Israel Williams, and he in turn to his son, John Williams, in 1783. John began to sell off small lots. In 1796, he sold 71 acres to Isaac Hooper, who shortly deeded a portion to Paul Sears (1770–1848), an early Methodist layman. Also from Williams in 1799, 98 acres were deeded to Joseph Smallwood, another Methodist.

The history of Methodism in Squankum began in 1796, which, according to tradition, found meetings being occasionally held in an old log house which was located on the Hoffsey property. The property was at the head of Hospitality Creek, and the house located just beyond today's Bodine Avenue on the Clayton Road. Earlier the old foundation was seen near a walnut tree there. Three Bethel circuit-riding pastors' names have been noted as working in the Squankum area: Rev. Robert Cann (1790–1792); Rev. Andrew Turck (1796); and Revs. R. Hutchinson and Richard Sneath (1797–1798).

During the 1790s there was especial religious activity on the newly formed Bethel Circuit. Though the Circuit was extensive, covering some 200 miles around, at the same time the pastors supported a "Great Revival" at Bethel (the home church) that "lasted for weeks."⁴ It is very likely that John Hoffsey, Paul Sears, and others from the nearby Squankum vicinity attended some of their meetings. Afterwards they likely invited the circuit-riding pastors to stop in the Squankum area. Hence the 1796 starting date, which the writers have not been able to prove or disprove.

Note: The writer Jacob Fisler, speaking of the Revival, said, "My father, the Rev. Jacob Fisler, was brought up a churchman (an Episcopalian), and said he never thought of being a Methodist until after he got religion (gave his heart to Jesus), and then all the world could not hinder him from joining the Methodists."

Rev. Sneath's Journal for 1798 and 1799 notes that meetings at Squankum are now being held at Paul Sears'. "Fri., July 27, 1798—Rode in the afternoon (from S. [Samuel] Stiles [Winslow ?]) to P. Seers and was kindly received . . . The

³Sparks Collection.

⁴History of Bethel Church, 1945.



First United Methodist Church

Williamstown, New Jersey

The History of Methodism and Town Notes for Williamstown, N.J., 1996

Lord was present to many. I administered the Sacrament (Holy Communion). I met the class in afternoon."

From this entry we see in Squankum an established work. Now the meetings were at Paul Sears' (I would guess at his residence). Also noted—a later visit, "Sat., April 6, 1799—Preached at P. Seers and formed a little class of 7. At 3 pm met class at J. Williams' (John Williams of Bell's Lake area?)."

How did these early evangelistic circuit-riding preachers work? As they traveled through southern New Jersey they would find places to stop; initially they would witness to their faith and offer a prayer. At later visits, if encouraged and a few were gathered, they would also preach. If these folks became serious seekers of the Christian Way, they formed a Class with a designated leader to meet weekly to share prayer and Scripture and to share how their life in Christ was changed, especially for the past week.

From Rev. Sneath's notes above, we see from the Bethel Circuit's record that by 1798 there were regular Class meetings at Paul Sears' with preaching and receiving the Sacrament of Holy Communion.

Again, tradition notes that in the year 1800 the Squankum meetings were now being held in the town's log schoolhouse. Built about 1750, this building stood on the site of today's Washington Hotel on Main Street. There was now also a Class of twelve persons, with Joseph B. Smallwood the designated leader. That year the circuit-riding preachers were the Revs. Thomas Everard and John Stewart.

When the larger property was sold by John Williams the Schoolhouse lot went also. The new owner was not favorable to the Methodists, and in 1803 they relocated their meetings to Paul Sears' place of business on Main Street at Sicklerville Road. This place later became an inn for travelers. At this place they again encountered religious persecution and were beset by a mob (though no force was used) who accused them of being false prophets and preaching a false Christ. This drove them to buy a lot and build their own church.

In 1804, trustees were duly elected as follows: John Sickler, Joseph B. Smallwood, Joel Wescoat, Henry Craver, and Isaiah Lashley. The circuit-riding preachers that year were Revs. David Dunham and Asa Smith. On September 25 one acre was purchased on Main Street from William Strong. This lot is today's old cemetery, across Church Street from today's church building.

A log building was erected on the Main Street site, 18 feet by 30 feet, and could not have cost more than \$500. The pulpit and seats were of rude construction. The pulpit was about 4½ feet square and 8 feet high with a board for a desk. The seats were movable and made of yellow pine wood with one or two slats across their backs. There were galleries on three sides. No paint was used inside the church. It was kept sparkling clean with soap and water.

The circuit's (now Gloucester) quarterly meetings were occasionally held here. Visitors came from the Delaware to the Ocean to attend and were "put up" overnight on the church floor. The guests were referred to as "shakedowners."

In the year 1811, the circuit-riding preachers were Revs. John Fox and John Furman. Rev. Fox was a powerful preacher, and Squankum enjoyed a great revival resulting in many being added to the Society that year. One has said this was "the greatest revival ever held in this section of the country."

About 1819 the Local Preachers and Exhorters began to meet bi-annually and assign themselves to provide the needed leadership for the local Classes or Societies week by week. The following names are given: Jephtha Abbott, John Brown, Thomas Cheesman, James Chester, Andrew S. Chew, Nathaniel Chew, Sr., Nathaniel Chew, Jr., Joseph Cramer, Thomas Davidson, Benjamin Fisler, Jacob Fisler, Samuel Fisler, Samuel C. Sharp, John Sickler, John Turner, and Benjamin Wood. At Meeting November 6—assigned for Squankum (Williamstown)—Jacob Fisler. That year, 1819, the traveling preachers were David Bartine and Thomas Davis.⁵ These men were laity of special spirit who were trained and approved by first the circuit rider and later by the Presiding Elder (today's District Superintendent) to conduct services for the local congregation. This they had begun doing almost from the beginning of the Methodist Way.

In 1830 the trustees purchased an additional one acre from Paul Sears on February 9 for \$10, thus enlarging the old cemetery lot. It appears they were already anticipating building a larger church.

We have data on a circuit-riding preacher who served in 1831—Rev. Sedgwick Rustling, who was age 32. He served with William Williams. He was born near Hackettstown, New Jersey, was married at age 25 to Electa (Cummings), and they had seven children. As an exhorter age 27 he began ministry. He died at age 76 at Laurenceville, Pennsylvania, and was the oldest living Conference member.

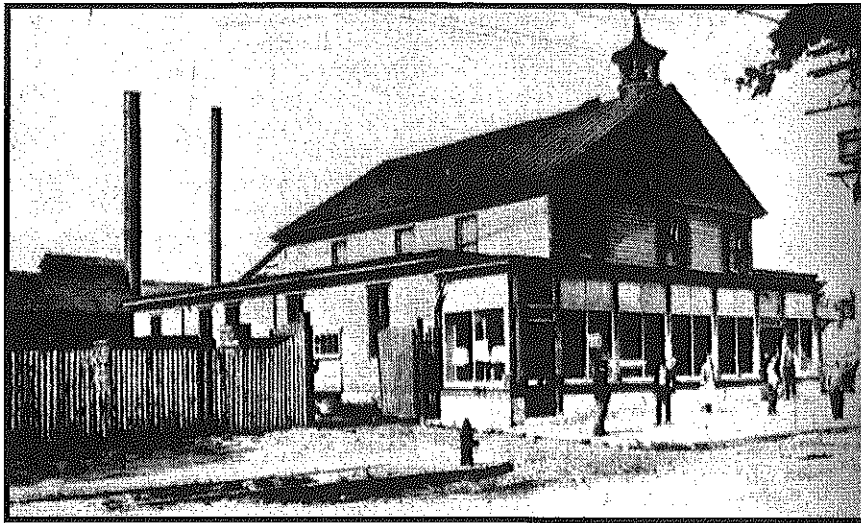
The Glass Works

The prevalence of good silica beds accounted for the numerous plants which attempted glass manufacture in and around Squankum.

As glass works increased in number, the blowers, and frequently the managers, migrated from one factory to another. It was not uncommon to find a financier or a group of moneylenders for such an enterprise simultaneously controlling five or six of these undertakings. The Stangers, Whitneys, Synotts, Bodines, and others loaned money or bought stock in different glass works.

The first glass factory in what is now Monroe Township was erected in 1831 by John Marshall at New Brooklyn. This factory was known as the Brooklyn Glass Factory. It had a furnace with seven pots and employed twenty glassblowers, among whom were: Michael Christ, George Christ, two brothers named Williams, and John Marsh. About 100 men and boys worked in this factory—in the packing rooms, preparing fuel, making clay molds, and various other jobs.

⁵*Sparks Collection.*



Factory Store, Williamstown Glass Works
Williamstown, New Jersey

The History of Methodism and Town Notes for Williamstown, N.J., 1996, p. 18

The Store of Quality 2

Everything you need of the
Best Quality is our motto.

If you come once you'll come again.

Williamstown

DEPARTMENT STORE,

Williamstown Glass Co.

Advertisement for Factory Store, Williamstown Glass Works
Williamstown, New Jersey

The History of Methodism and Town Notes for Williamstown, N.J., 1996, p. 18

Nathan Cattell was the shearer, and Samuel Burdsall was the boss packer. John Marshall, after running this factory successfully for eight years, retired and turned the management over to Thomas Stanger, his son-in-law.

The Brooklyn Glass Factory burned to the ground in 1855. The Isabella Glass Works, built by Thomas Stanger and named after his daughter, failed. They re-opened in 1858 and operated under Clayton B. Tice for about ten years.

The first glass house in Squankum was erected in 1835. Israel Ewing, Richard H. Tice, and J. DeHart selected the locality and erected one furnace. They formed a stock company and bought a six-acre plot at a cost of five dollars per acre. This factory was known as the Free Will Glass Manufacturing Company and was located along the present Chestnut Street between Main and Bluebell. This factory grew into a successful enterprise, and more furnaces were added. A packing house, five large sheds, a steam sawmill, a gristmill, blacksmith shop, a machine shop, store, and office building were all added to this plant.

The Free Will Glass Company was operated by various parties, namely Benjamin Smith, Jr., of Philadelphia, Woodward Warick of Glassboro, and William Nicholson of Squankum. In 1839 Joel Bodine purchased the interest of Benjamin Smith. In the same year he erected the Washington Glass Works directly across the street from the Free Will Glass Company. With his three sons—Joel A., William H., and John F.—he founded the firm of Joel Bodine and Sons. In 1864 the Civil War disrupted this business.

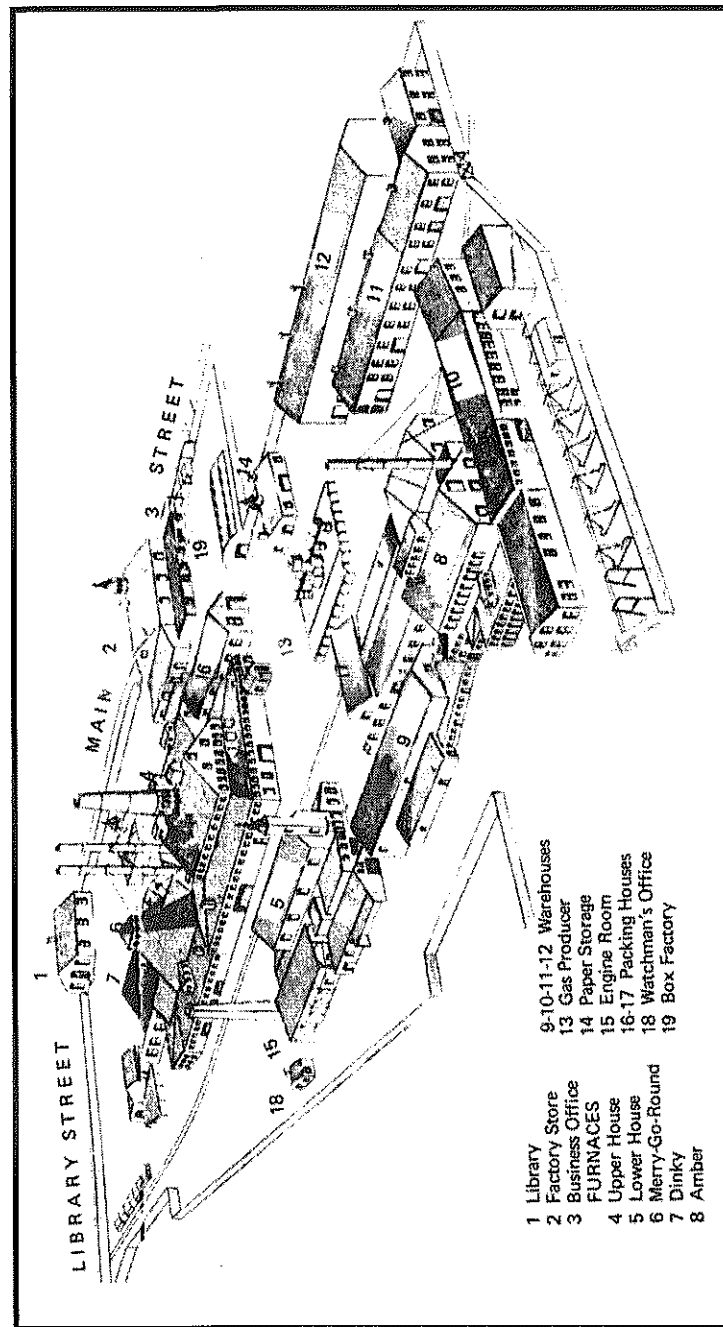
Walter R. Thomas bought an interest in the plant, and eventually the two plants became one under the name of Williamstown Glass Works, Bodine, Thomas and Company.

The Williamstown Glass Works had five furnaces—the Upper House, the Lower House, the Merry-Go-Round, the Amber, and the Dinky, which was a small furnace with only two or three “shops.” A “shop” consisted of two blowers, a gaffer, a mold boy, a snapping-up boy, and a carrying-in boy.

The glassblower gathered the molten glass from the furnace “ringhole” on a long iron pipe. He then rolled and shaped the glass on a flat stone. He then moved over and dropped the glass into the open mold. The mold boy shut the mold and held it tight while the glassblower blew through the pipe forming the bottle. The blower then drew the pipe away as the mold boy opened up the mold, took out the bottle, and put it on a scale from which the snapping-up boy took it and put it in a “snap.”

After heating the top of the bottle in the “glory hole,” the gaffer took it and smoothed off the neck by rolling and shaping the top of the bottle. The carrying-in boy put the bottles on a long paddle and carried them over to the lehr, which was a huge, long oven where the bottles were tempered.⁶

⁶*A History of Monroe Township*, pp. 33, 35.



Williamstown Glass Works
Williamstown, New Jersey
The History of Methodism and Town Notes for Williamstown, N.J., 1996, p. 7

The factory turned out bottles, ranging from the half-ounce size to a two-gallon size, comprising the usual varieties of druggists' glassware, patent medicine bottles, fruit jars, pickle bottles, and various styles of German flint, such as mustards, ketchups, etc.

About 375 persons were employed, men and boys, as blowers, shearers, packers, engineers, machinists, day men, farm hands, and tending boys. It was estimated that fully a thousand people depended on the factory for support, the payroll averaging about \$10,000 a month.

During the year, the factory consumed 5,000 tons of coal, 2,800 tons of sand, 1,000 tons of soda ash, 800 sacks of ground salt, 5,000 cords of wood, 23,000 bushels of lime, and 1,500,000 feet of box boards. The net income of the works was estimated to be \$350,000 per annum, and the value of glass produced in a year was \$250,000.

Named Williamstown

In 1836 the Village of Squankum contained two taverns, three stores, a Methodist church, a glassworks—"The Free Will Company"—and about sixty dwellings. There were a few farms in the vicinity.

Previous to 1842 Squankum had no post office. The mail, though it was small in volume, came tri-weekly by way of Cross Keys. In the year 1842 the people of Squankum made application for a post office, but since there was a Squankum already in Monmouth County, another name had to be adopted. Accordingly a public meeting of the citizens was organized, and Paul Sears was appointed chairman. Mr. Sears proposed the name of "Williamstown" in honor of Isaac Williams, who owned the original 1,000 acres upon which the village of Squankum was situated and who was presumably the first settler. The name of "Williamstown" was adopted by a unanimous vote, and the post office was established.

Food Processing (1865-1870)

The John V. Sharp Canning Company (according to *Commercial Canning in New Jersey History and Early Development* by Mary Sim, which contains documentation of the early history of the company) began in a kitchen sometime between 1865 and 1870. The location of the kitchen was on the site of William's Gulf Station, Main and Clayton Roads. Vegetables at the time were packed in cans. Some people claimed that the tin, solder, and flux in the cans gave the food a peculiar taste. Mr. Sharp conceived the idea of using glass bottles to pack tomatoes so the housewife could see the product. The container used was like a round quart whiskey bottle with a narrow neck. A cork stopper was used and tightly driven in to keep it airtight. As business increased, orders for glass bottles increased at the Bodine Thomas Glass Company in Williamstown. As a result of negotiations, a closed corporation composed exclusively of the Bodine family and

Mr. Sharp was created in order to establish a profitable business in canning. Note: J. V. Sharp was active in the Methodist Church.⁷

Transportation

In early days of Squankum the only means of travel was by foot, horseback, or horse and wagon. There is mentioned in the Penn survey made in 1742 a "Black Oak" standing by the Old Cape Road, indicating that there was a road to Squankum.

The Tuckahoe Road, which went through Cross Keys, was laid out in February 1784. Because this was a major stage-coach route, Cross Keys became a thriving village. Also, the road from Cape May to Camden went through Cross Keys.

In 1849 a charter was obtained for a turnpike road to Camden, but it was not built because the distance could not be handled by one company.

In 1853 a charter was obtained for a road from Williamstown to Good Intent (Blackwood). This gave Williamstown connections with Woodbury and Philadelphia.

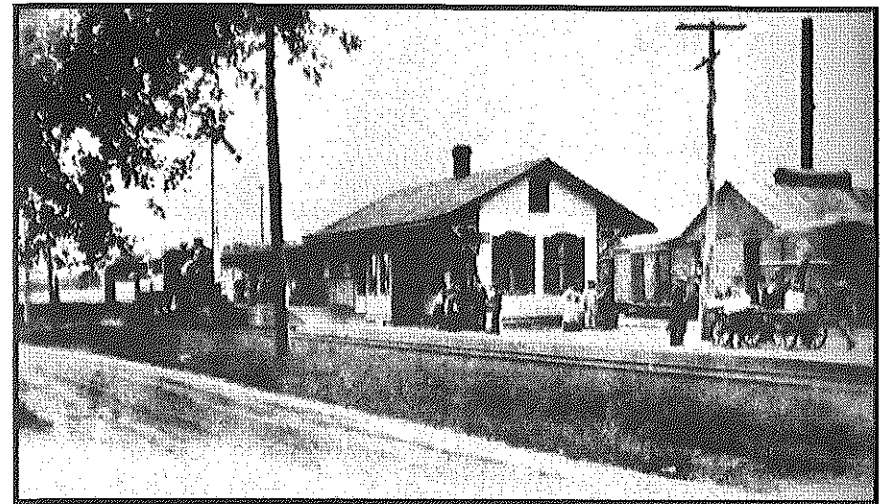
Two men who drove the stagecoach from Camden to Cape May were Levi Wilson and Minerva Joseph's grandfather, Nathaniel Smith. This road was a turnpike with several toll gates along the way, which helped defray the costs of maintaining the road. One of the toll gates was located between Williamstown and Cross Keys on what is now North Main Street. (The exact location is about where the buses enter Holly Glen School today.) A gatekeeper was in charge of the large gate across the highway, and all teams, coaches, and wagons paid a toll before the gate was lifted.

In 1861 a charter was obtained to build a railroad, but it was not until 1872 that the first railroad came to Williamstown. This railroad extended from Atco to Williamstown, a distance of nine miles, and was operated for some years before being sold October 6, 1883, under foreclosure proceedings. The property was purchased by George R. Kaercher in the interest of the Williamstown and Delaware Railroad Company, and a new corporation was formed to take over the property.

In 1888 the railroad was extended to Glassboro and Mullica Hill from Williamstown and also to Williamstown Junction, where it met the main line of the Reading Railroad to Camden. This railroad was known as the Atlantic City Railroad.

Another railroad that ran through the lower part of the Township was the New Jersey Central Railroad. At one time the famous Blue Comet passenger train made regular runs between Bridgeton and Jersey City. There was also a local passenger service with a station at Cedar Lake.

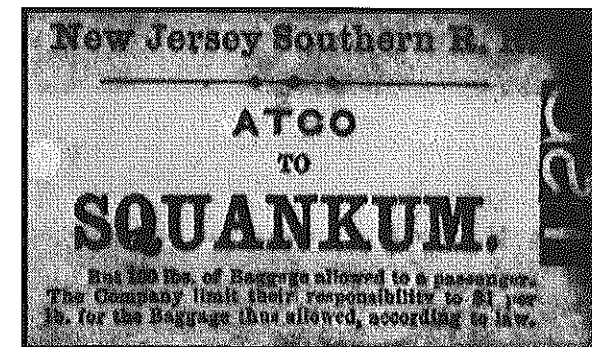
⁷*A History of Monroe Township*, pp. 44-45.



Williamstown Railroad Station

Williamstown, New Jersey

The History of Methodism and Town Notes for Williamstown, N.J., 1996, p. 14



Ticket for New Jersey Southern Railroad, built in the 1870s.
The number 1.20 on the side is the fare for the ten-mile trip.

Williamstown, New Jersey

The History of Methodism and Town Notes for Williamstown, N.J., 1996, p. 14

One of the big events of the year in the days of the glassblowers was the annual excursion to Atlantic City. The glasshouses usually closed during the months of July and August because of the intense heat of the huge furnaces. Consequently, practically all the men, women, and children in town would don their Sunday-best outfits and board the train for a long-remembered trip.

When a high school was established in Glassboro, trains furnished transportation for students from Sicklerville, Radix, Williamstown, Robanna, and Downer.

Eventually the railroad curtailed services, and in 1930 passenger service was discontinued. A few years later the tracks from Williamstown to Williamstown Junction were torn up, as well as the tracks from Glassboro and Mullica Hill. This ended an interesting interlude in branch-line railroading.⁸

Levi P. Wilson

Perhaps the most ornate of the gravestones in the old churchyard is that of Levi P. Wilson. Depicted on the stone is a melancholic scene: a Civil-War era soldier fallen upon the field of battle. The inscription reads:

He Sleeps His Last Sleep
Levi P. Wilson
Co. A, 10th N.J. Volunteer Infantry
Son of Charles & Drucilla
Died May 21, 1862
Washington, D.C.
17 years, 7 months

He thought of his father and mother so dear,
His brothers and sisters and wished they were near.
But a sweet smile still lingered upon his cold face,
As the brave soldier was borne to his last resting place.

One can only imagine what Drucilla and Charles Wilson thought that summer day one hundred and thirty-three years ago as they buried their seventeen-year-old son. Drucilla may well have remembered childhood joys and ills, days of loving and caring for her young son. Father Charles may have had more somber thoughts. He had signed the consent papers for his minor son to join the Union Army less than a year before. Did he regret that action now?

⁸*A History of Monroe Township*, pp. 104-105.

Levi Wilson had traveled to Philadelphia on September 10, 1861, and enlisted in Company A of the 10th Regiment of New Jersey Volunteer Infantry. The First Battle of Bull Run had been fought and lost by the Union side. The three-month New Jersey regiment's time had run out, and the 10th was a new three-year unit. He probably was in the company of friends, since other men from Williamstown also enlisted in the 10th New Jersey, including men from his own church.

On October 17, 1861, young Levi went into Camp with his company at Beverly, New Jersey. There the members of the 10th New Jersey, now designated the "Olden Legion," began to learn the art of soldiering.

By December 26, 1861, the 10th New Jersey, numbering 918, had arrived in Washington, D.C. They went into Camp Clay on the Bladensburg Turnpike and were assigned provost duty in the military district around Washington.

Far from the sound of battle, Private Levi P. Wilson settled into the routine of performing the duties for the military police in and around the capital. Paroling the streets, guarding trains and railroad bridges, and keeping order among the thousands of blue uniformed soldiers heading south—these were his assigned tasks.

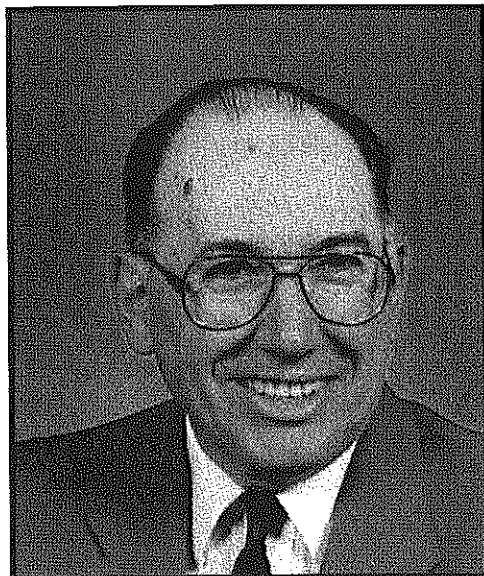
After each tour of duty he returned to Camp Clay. Early in the war little was known concerning the practice of maintaining sanitary conditions among large numbers of troops living in close quarters. Camp Clay rapidly became a very unhealthy place.

During the winter of 1861-1862 typhoid fever broke out in the Union Camps. Many men fell victims, and soon the regimental sick calls could not handle the increased number of sick troops. By spring private Levi Wilson was among those stricken. He was transferred to Stone General Hospital in Washington. There, on May 21, 1862, Levi P. Wilson from Williamstown, New Jersey, died from typhoid fever.

His mother and father had his body sent home and placed it in the churchyard of the new church he had undoubtedly watched being built and completed by 1860. Had he attended services with his parents in his new blue uniform before the regiment left for Washington? Probably.

Levi P. Wilson did not die of wounds inflicted during battle as his gravestone depicts. His was not the glorious death, hurling oneself into the mouth of the enemy's cannon while combating the challenge to one's beliefs. He wasted away due to fever in a strange place, among strangers, far from his home in Williamstown, a victim of the most tragic event in American history, the Civil War. His mode of death is unimportant. Levi Wilson died a hero's death, true to his convictions—the convictions that were taught at the knee of his parents and in his church.





Rev. Robert Bevis Steelman

The Reverend Robert Bevis Steelman is a retired ministerial member of the Greater New Jersey Conference, having served ten pastorates, the last being Saint Paul's United Methodist Church in Paulsboro. The founding Editor of *The Historical Trail*, the Reverend Mr. Steelman is a former President of the Southern New Jersey Conference Historical Society and the first Chairman of the Conference Commission on Archives and History. Since 1976 he served as Conference Historian. Currently he is the Historian of the Greater New Jersey Conference. A Past President of the Northeastern Jurisdictional Commission on Archives and History, he served the Jurisdictional Commission for twelve years as its Archivist.

The Reverend Mr. Steelman is the author of *What God Has Wrought: A History of the Southern New Jersey Conference*; *Remember the Sabbath Day: The Story of The Sunday League*; Co-Author of *Northeastern Jurisdictional Historical Concerns*; and numerous articles in *The Historical Trail*. He has also published articles in *Methodist History*.

The Reverend Mr. Steelman lives in Bridgeton, New Jersey, with his wife Eileen and daughter Susie.

The Reverend Mr. Steelman is a Life Member of the Greater New Jersey Conference Historical Society.

Burlington Circuit

1789-1811

Third in a Series on Early Circuits Within the Southern New Jersey Conference

Rev. Robert B. Steelman

Southern New Jersey Conference Historian

Introduction

The 1996 issue of *The Historical Trail* carried an article on the Trenton Circuit, 1783-1789. The Introduction to that article told briefly about the beginning circuits within the State of New Jersey. A main source for the Trenton Circuit article was pages 1-27 in a record book entitled *Steward's Book for the New Mills Circuit, 1783-1815*. In 1789, this vast circuit was divided, with the southern half becoming the Burlington Circuit.

Sources for this article on the Burlington Circuit are two. First, "The Steward's Book for the Burlington Circuit, 1789-1811", pages 28-76 in the book referred to above, *Steward's Book for the New Mills Circuit, 1783-1815*. In 1811, the New Mills Circuit began and covered the southern part of the former Burlington Circuit. The Burlington Circuit continued to exist, at least until 1860, but over a smaller geographical area and with fewer churches. This article is concerned only with the period 1789-1811.

The second source for this article is the "Diary of the Rev. Richard Sneath, June 4, 1798-February 26, 1801." The part of the diary used in this article covers the period July 3, 1799-April 23, 1800 when Sneath served as the senior preacher on the Burlington Circuit. The diary is published in Hazel B. Simpson, Compiler, *History of Bethel M. E. Church, Gloucester County, New Jersey* (Hurffville: Bethel Board of Trustees, 1945). The Burlington Circuit part is pages 60-85. The original diary is in the Gloucester County Historical Society Library, Woodbury, New Jersey.

The Burlington Circuit

Primarily, the Burlington Circuit covered the present counties of Burlington and Ocean, although Ocean County was not formed out of Monmouth County until 1850. This vast circuit reached from the Delaware River to the Great, Little Egg Harbor, and Barnegat Bays; in the middle of which lay the vast Pine Barrens. Much of this area was sparsely populated. In fact, in 1780 it is estimated that what is now Ocean County had a population of no more than 2,000 people. So there were really two parts to this large circuit. One part was basically within ten miles, more or less, of the Delaware River. The other was considered the Shore part from New Gretna and Tuckerton, following the old Shore Road to just north of Toms River. Then it went across the northern part of the Pine Barrens to

Cassville, Cream Ridge (formerly Emleys Hill), New Egypt then over to Burlington. At the close of its first year it was reported to Conference that Burlington Circuit had 353 white and 12 black members.

Burlington was the head of the circuit, hence the name. It was an early center of Methodism along the Delaware with New Mills and Trenton. All three go back to the preaching of Captain Thomas Webb in the late 1760s. Webb and his wife also lived for a time in both Burlington and New Mills. Captain Webb started the first Methodist Class in Burlington in December of 1770. Joseph Toy was the first Class Leader. Toy later was a Class Leader in Trenton. He soon became a preacher and educator.

Among a number of important early Methodists in Burlington the name of James Sterling stands out. Atkinson, in *Memorials of Methodism in New Jersey*, says, "Probably no layman in the State ever did more to advance the cause of religion and Methodism than Mr. Sterling." Led to Christ by Benjamin Abbott, the two were very close and sometimes traveled together. He was the mayor of Burlington, a leading merchant of that city and contributed much toward the building of Methodist churches throughout New Jersey.

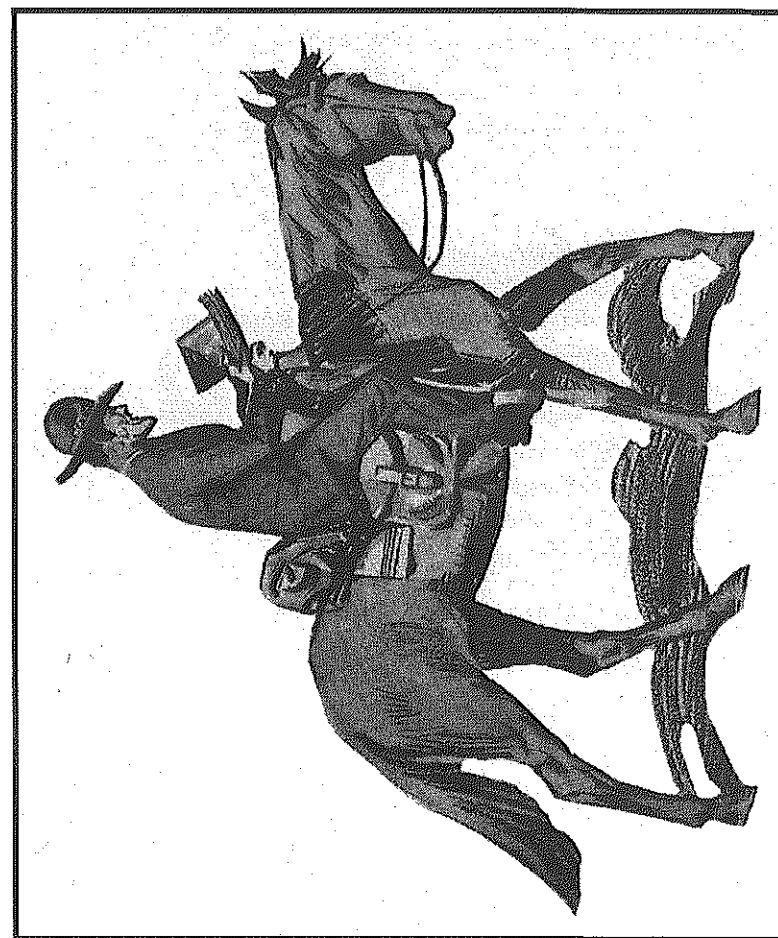
Major Joseph Bloomfield, later Governor of New Jersey, gave the land to build the first church in Burlington in 1788. Thus when Burlington became head of the circuit, its first church had only just been built.

Burlington was a three week circuit. It took that long to make a complete round of the circuit. Then the circuit rider would spend at least a week in the westerly part of the circuit, preaching almost daily, but also having time to rest from the strenuous daily travels in all kinds of weather when visiting the shore parts of the circuit. There were always two preachers assigned to the circuit and they were together only at the Quarterly meetings. Otherwise they traveled separately so that even in the more distant parts of the circuit there could be preaching every two weeks.

It was a strenuous task to be a circuit preacher, and fifteen years was as long as most preachers served. Many "located" if health failed or many times when they married. Others died young. No one retired. If they couldn't travel anymore they were simply called "worn-out" preachers. Pay wasn't much, \$75 to \$100 yearly in those times, if you could get it. Few did.

The first preachers on the circuit were John McClasky and William Jackson. James Oliver Cromwell was the Presiding Elder, which we now call District Superintendent.

John McClasky was a native Irishman. He was born in 1756 and came to America at about the age of sixteen, settling in Salem, New Jersey. Converted in 1782, he became a member of the Methodist Society at Quinton's Bridge. He was soon licensed as an Exhorter and not long afterward started to preach. John became an itinerant preacher in 1785 and was admitted on trial the following year. His appointment to the Burlington Circuit in 1789 followed a year in



The Circuit Rider

Elmer Talmage Clark (1886-1966), *An Album of Methodist History* (New York and Nashville: Abingdon-Cokesbury Press, 1952), p. 198.

Elizabeth, New Jersey. Rev. McClasky was not only one of the first preachers on the Burlington Circuit, but returned in 1796 as the Presiding Elder.

John McClasky was considered a premier preacher and evangelist. He served his church with distinction. He was also reported to be blessed with an Irish wit. He is described as a large, portly man, with raven black hair that hung to his shoulders. He died September 2, 1814 in Chestertown, Maryland.

William Jackson served as junior preacher on the Burlington Circuit in 1789. Little is known of him. This was his first year as an itinerant preacher. His appointment in 1790 was to the Bethel Circuit in Gloucester County. After that he located.

James Oliver Cromwell was Presiding Elder. He served in the itineracy from 1780 when he was appointed to Sussex, Maryland until he located in 1793. At the Christmas Conference in 1784 he was ordained Elder and appointed to Nova Scotia with Freeborn Garrettson. They served in that missionary appointment for two years. From 1788 to 1791 he was the lone Presiding Elder for the State of New Jersey. The circuits at that time were: Salem, Bethel, Burlington, Trenton, and Flanders. In 1792, the Rev. Cromwell's last appointment was on the Bethel Circuit.

At least thirty-eight other preachers served the Burlington Circuit during these years. The list includes such prominent early circuit riders as Robert Hutchinson of Etra, Benjamin Fisler, who later became a medical doctor and educator as well as a leading Methodist in Port Elizabeth; Richard Sneath, the brothers Samuel and Michael Coates of Lumberton, Daniel Bartine, Peter Vannest, William Colbert, who made a name for himself in the western frontier, and William Mills, buried next to the church in West Long Branch.

Rev. Richard Sneath's Circuit Tour

Richard Sneath was another Irishman, born December 2, 1751. He came to America in 1774, settling in Pennsylvania. Converted in 1782 he joined the Methodist Society in Strasburg, Lancaster County. In 1796, at the age of forty-five and with a large family, he entered the ranks of the Methodist itineracy. His second appointment in 1797 and 1798 was on the Bethel Circuit before being assigned to Burlington in 1799. During these three years his family continued to live in Strasburg and he would make occasional visits home. After leaving the Burlington Circuit he was stationed closer to home. Those early days were hard on married preachers and even harder on their wives and family.

While on the Bethel Circuit Sneath was often entertained at the home of Daniel and Tamzon Bates. He also found some time to visit them while on other circuits. It apparently became his home away from home. They were dear friends. After Sneath's wife died and his friend Daniel Bates died, Rev. Sneath took as his second wife, the widow Bates. This was some time after her husband's death in 1815.

Rev. Sneath moved into his new wife's home and lived there until his death October 24, 1824. His second wife, Tamzon Williams Bates Sneath, died in 1830. Both are buried in Bethel Cemetery, Hurffville.

Sneath made seven full rounds of his circuit. He left for the shore points on the following dates:

July 18, 1799
August 14, 1799
September 12, 1799
October 8, 1799
December 3, 1799
January 29, 1800
March 24, 1800

After attending the 1799 Conference which met June 6-12 in Philadelphia, Sneath returned to Bethel to say his good-byes and preached his farewell sermon on Sunday the 16th. Then he went home, arriving in Strasburg about sunset on the 19th and finding his "family in tolerable health." Yet things were not as well at home as he hoped. He says on the 25th: "This morning my soul has very much distress by the turbulence and ill humor of my wife." One can guess she was unhappy that he would spend another year so far from home.

Sneath "set out for the Burlington circuit" on Friday June 28th. The next day he saw his daughter Sally "who was well." Finally on Wednesday July 3rd he "rode to Philadelphia and from thence to Morestown the first place in the Burlington circuit that I come into and put up at Hug Hollingshead."

To get a flavor of the Burlington Circuit, below is Richard Sneath's diary account for December 1799. The spelling, punctuation, and grammar are as he penned it himself.

December

Sun 1—preached at New Mills there was a smart move in the congregation I hope that the Lord is about to revive the work in this place at 3 preached at penny Hill there was a loud cry in the congregation in the application of the sermon one young woman stayed in the class meeting powerfully convicted and she cried mightily to the Lord to set her free and she joined class

Mon 2—preached at W. Kennadys there was also a shout in the camp several were convicted while some shouted for joy in the evening after riding to New Mills we had sweet pentecost in meeting young womens class

Tu 3—Rode to F. Bodines in my way to the Bank Quarter meeting and lodged there with some friends

Wed 4—Our Quarter begun at 11 it was a time of power but in the evening it was increased and there was a shout of joy when some felt the arrow of the Lord stick soft within them

Thu 5—Sacrament and love feast at 3 the conclusion of which was attended with power the preaching more powerfull than the day before. After meeting I rode to J. Bodines where in family prayer we had a time of great power

Frid 6—preached at Bass River few people but the power of God was there in the evening rode to Tuckerton and felt myself at home

Sat 7—rested at Tuckerton and in the evening held prayer meeting at N. Luffbourah it was a time of great power

Sun 8—preached at Tuckerton some souls were lifted up as to the third heaven as happy as they could live in the body at 3 preached at Hawkin the people were much melted and very happy but not so flaming as in the morning

Mon 9—preached at Wiretown there was but few and not much alive

Tu 10—preached at Good Luck but few people but happy

Wed 11—preached at Polhemuses the morning being wet i did not get ther till it was late but the people was the same so a few came about the time that i got thereand there was a powerfull shower of heart reviving grace come down upon us Glory be to God

Thur 12—preached at Gotion to a happy congregation one joined the society who after class meeting came crying desiring to join, her mother stood raging without and when the doors were open rushed in and look-like furey i gave her an exhortation but it augmented her passion perhaps i was too harsh with her i find it hard to know how to suit myself to the dispassions of people

Frid 13—by a powerfull snow storm i was pevented from going to the Zion preaching place i stayed at J. Pages

Sat 14—attended a prayer meeting in the pines and had a good time some there was under deep conviction a great work is goeing on in that part of the circuit

Sun 15—preached at Embleys at 11 and had a good time in the evening preached again the Lord was with me and i felt my mind comfortable

Mon 16—preached at Jacobstown to a few serious people that apaired to be effected in the evening preached at an old friends house and had a glorious time the people seemed as tho they could not go away altho they had a sermon and then a long exhortation by Br. D then i went among them takeing some of them by hands whilc tears run very pleasingly down their cheeks some of them went away very sorrowfull

Tu 17—rode to new mills and met the young womens class in the evenmg attended a meeting for singing but it appairs there is an oppisition among the people

Wed 18—preached at B. Mills to a few people and had a good time with them

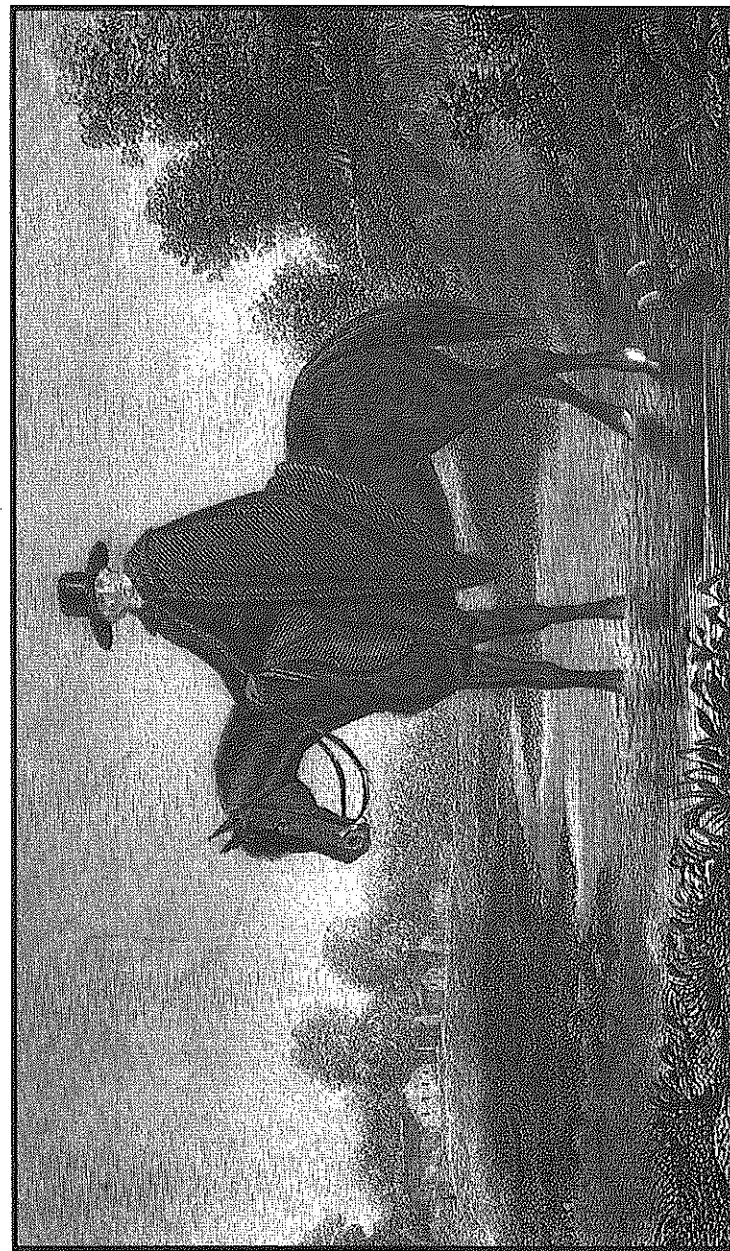
Thu 19—visited L Budd and had satisfaction with the family

Frid 20—preached at Black Horse to a few people here the people will not come to preaching Lord have mercy upon—

Sat 21—preached at Hancocks it snowed and few at best come out and but 5 or 6 in class shurely there must be something in the way

Sun 22—preached at Burlington at 10 and in the evening i my mind at liberty to speak but little power among the people yet joined one to the class

Mon 23—preached at Hamels there was but few little is to be done here according to appairances



Tu 24—preached at a new place one Brodwick's to a large number of people some astonished some affected may the Lord work among them by his power

Wed 25—in the S. H. preached at Morestown to a large congregation of attentive people but held on 2 hours till the power wore out

Th 26—preached at Lumberton to a people much alive i added two to class

Frid 27—went to Holley but so afflicted with a violent pain in my neck that i could not preach but was in an agony inexpressable the man in whose house we preached has turned to drunkenness and some was gone astray so i turned out 5 and took preaching away

Sat 28—preached at Buddtown and had a glorious time of life and power then lodged at Dobbins and with profit spent the evening

Sun 29—preached at New Mills and had a profitable time but kept down by my pains in the afternoon preached at penny hill but low in spirit by my infirmities

Mon 30—preached at W. Kennadys the road being bad there was but few people but who had a wonderful time Glory to God

Tu 31—rode to New Mills with Br. D attended the young womens class and had some satisfaction there in the evening attended a singing meeting which was very good i find the idea reversed that singing kills the life of religion.

Having followed Sneath on his tour of his circuit 200 years ago, the compilation on the following pages lists the preaching places or other persons named. It is a compilation from Sneath's Diary and the Burlington Circuit Record Book.

Station	Comments
Atkinsons	
Bank	Probably Lower Bank
Bass River	New Gretna
Black Horse	Columbus
Bishops	
Bodine	John Bodine operated a tavern near Martha's Furnace in the Pine Barrens where the Tuckerton Stage Road crossed the Wading River. Francis Bodine lived nearby.
Bracklip	
Brodwicks	
Brown Town	Near Lumberton
Buddtown	
Budd, William	A long-time friend of Bishop Francis Asbury. William was a Local Preacher from New Mills.
Burlington	
Chamberlin, B.	There were Chamberlins along the shore, possibly around Waretown.

Chesterfield
Chumards
Egypt
Emleys
Georges
Good Luck

Gotion
Hammel, Moses
Hancock, Hulet
Hollinshead, Hug
Jacobstown
Jenkins, W.

Kennadays, W.
(Kenaday, Canady)

Leeds Meeting
House

Luffbourah
Mathis

Moorestown
Mount Holly
New Mills

Ogborn
Page, J.

Penny Hill
Petters, Paul

Philipses
Polhemus

Randolph, B.
Reckless Town

Robinson, Widow
School House Class

Shamars
Solidtown

Sparks, William
Stout, D.
Thomas, George

Toms River
Tucker, Esq.

New Egypt. Zoar Church was built in 1809.

Emley's Hill—Cream Ridge

A John George lived near Burlington

Potter's Meeting House is here, between Waretown and Lanoka Harbor. It was also home to the Woodmansee family. Bishop Asbury preached at David Woodmansee's in 1809.

Cassville

Lived between Burlington and Moorestown.

In or near Burlington

Lived in Moorestown

When Sneath preached at Jenkins he was in the vicinity of Jenkins Neck.

In or near New Mills.

Smithville (Atlantic County). This may not have been on the Burlington Circuit.

Lived in Tuckerton

Mathis Town, another old name for New Gretna.

Pemberton

Near New Egypt

Wrightstown

Lived along the Jersey Shore.

Kettle Creek (Silverton)

Waretown

Chesterfield

Sneath was traveling from Manahawkin to Waretown when he preached at Solidtown.

Lived in the Lumberton-Buddtown area.

Lived in Tuckerton

A Christian for 70 years. Lived in or near Vincentown.

Ebenezer Tucker was a leading Methodist in Tuckerton after whom Tuckerton got its name.

Tuckerton
Wiretown
Zion

Waretown
Zion Methodist Church near New Egypt.

Registry of Baptisms of the Burlington Circuit

1789-1797

(These Baptisms are on pages 100-101 of the *Steward's Book For The New Mills Circuit, 1783-1815*)

June ye 15th 1789 Baptized by John McClasky Deacon
Aron Wonderly son of John Wonderly
Oct. ye 8 1789 Was Baptized Johnasbury Cann son of Robert Cann and
Rachel his wife of they City Burlington By Francis Asbury
Bishop
Feb 11th 1790 Was Baptized Mary Shaw Sterling Daughter of James and
Rebeckah Sterling of the City of Burlington by John McClasky
Elder aged 9 weeks & 5 days
March 18 1791 Was Baptized John Ridgway Jun of Mountholly by me
Wm Budd Deacon
November the 6 1794 Was Baptized John Smith of Monmouth County
Aged 39 years by Levi Rogers
November 6 1794 Was Baptized Hannah Smith the wife of John Smith of
Monmouth County—aged 38 years By Levi Rogers
November 6 1794 Was Baptized James Munny Aged 56 years by Levi
Rogers
July 12th 1795 Was Baptized Abigail Nugent of Burlington County aged
(?) years by John Merrick Elder
July 12th 1795 was Baptized Theadocia Budd daughter of Isaac and Ann
Budd aged 2 years
And John Fountain Budd aged 4 months
by John Merrick Elder
December 9th 1796 Was Baptized Susannah Stout Daughter of David and
Theodocia Stout aged
by Thomas Everard Elder
November 5th 1797 Was Baptized Nancy Budd daughter if Isaac and
Nancy Budd aged
by John McClasky Elder
November 5th 1797 Was Baptized Mary Watkins daughter of Stacey &
Mary Watkins Aged
by John McClosky Elder
November 5th 1797 Was Baptized Hannah Keeler Daughter of William
and Theodocia Keeler Aged
by John McClasky Elder

